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OF

Religion and Literature,

AND OF

SCIENCE AND ART,

EDITED BY

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CONTENTS FOR JANUARY.

SCIENCE.

Light and Heat,.....	1
Artists and the Fine Arts among Colored People,.....	2
Astronomical Clock,.....	3
A Colored Artist,.....	4
Incentives to the Study of the Natural Sciences,.....	4
Insects—their Habits and Instincts,.....	6

LITERATURE.

Matrimony—No. 3,.....	8
Utility of Astronomy,.....	11
Benefits of Science,.....	12
Church Government,.....	16
Essay on Schaff's History of the Apostolic Church,.....	21
The Beauties of Nature,.....	23
Mission of the Flowers,.....	26
Man,.....	28
Great Talkers—Little Doers,.....	29
Make Hay while the Sun shines,.....	29

RELIGION.

Practical Religion,.....	30
A Good Pastor,.....	32
I want to do something for God,.....	32

SELECT MISCELLANY.

Young Ladies Read,.....	34
Alexander High School,.....	35
Free Colored People of New Orleans,.....	35

POETRY.

Whom shall I Love,.....	36
Lines to Laura,.....	37
Cheering Thoughts,.....	37
Music,.....	38
Religion,.....	38

MISSIONARY INTELLIGENCE.

The American Missionary Association,.....	39
Missions in Africa,.....	39
Protestant Missionaries,.....	40
Roman Catholic Missions,.....	40
Rev. M. M. Clark,.....	40
Missions,.....	40
Letter from California,.....	40

Justice Catron on Enslaving Free Negroes,.....	42
The Free Negro Bill,.....	44

A word for the Repository,.....	46
Philadelphia,.....	46
Reasons why we should have one Religious Weekly Paper in this Union,.....	47

REPOSITORY

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Religion and Literature.

VOL. III.

INDIANAPOLIS, JANUARY, 1860.

No. 1.

SCIENCE.

LIGHT AND HEAT.

The distinction between light and heat is this: light acts upon vision; heat, upon feeling; light affects the colors of bodies; heat expands them, and alters their atomic condition.

Light and heat are combined in every ray that issues from the sun.—Light and heat are separate elements. This is known by the following facts: heat rays are produced by dark hot iron, by various chemical actions, and by friction, all of which are unattended by any light. On the other hand, we have light without any sensible heat, as in the case of phosphorescence.—Another proof of this is found in the fact, that in passing rays of solar light through a medium that is transparent to heat, but not to light, the heat rays

may be separated from the luminary rays.

Light and heat are similar, in the following respects: *a.* They are both united in the sun's rays. *b.* They are both subject to laws of absorption, radiation, reflection, and refraction. *c.* They are both essential to animal and vegetable life. *d.* Both may be produced by electricity. *e.* They are both without weight.

Light and heat are dissimilar in the following particulars: *a.* Heat frequently exists in the absence of light. Light is almost always attended with more or less heat. *b.* Light may be *instantly* extinguished; heat is reduced *gradually* by diffusion. *c.* The solar rays impart heat to the earth by day—but long after the setting of the sun,

its heat is retained in the bosom of the earth. *d.* Light moves only in short lines, heat in all directions.

ARTISTS AND THE FINE ARTS AMONG COLORED PEOPLE.

ROBERT SELDON DUNCANSON.

In the North-western corner of the State of New York, one will see on the banks of Lake Ontario, the county of Orleans; just south of it lies Genesee county, in which is the town of Fayette, the birth-place of Robert Seldon Duncanson, the finest landscape painter that has yet appeared among colored men, and one of the finest America has as yet produced.

His father was a Christian, a master builder, and early put his son Robert to learn the same trade, sending him to school only in the winter seasons. By close application to his books, young Robert acquired as complete an education as the times and the place afforded him, for his birth dates as far back as 1824, in December of that year, and on the 8th of that month, more than thirty-five years ago.

Before leaving school, little Robert gave evidence of superior talent for drawing. This, of course, induced him very frequently to neglect the lessons which his school-master had assigned him, and often brought upon Robert's back the cruel rod. But the school-master had to whip him so often that he got tired of his powerful work, and remarked that, one day in the future, "That boy will make his mark upon the world."

After the lapse of many years, his

parents moved to Monroe county, Michigan. A few days after their arrival, Robert hired himself out to a house painter. His stay with this man was very short, for at the end of two weeks Robert went and set up a shop for himself.

One day while at work, a friend said to him, "Robert, would you not like to paint portraits?" "Yes," was the reply; and having been furnished with the proper instruments, the portrait was painted, and gave considerable satisfaction to those concerned.

A gentleman of taste, who seen the portrait, hinted to young Duncanson that he ought to go to Cincinnati, where he could see many works of art, and thus have opportunities of improving his taste. Young Duncanson, acting upon this suggestion, raised some thirty dollars, and with this small sum, but with a greater heart, set out for the Queen City of the West, in the fall of 1840. He was then but 16 years of age.

Many were the privations he had to endure, many the oppositions to encounter, both from white men and black men; as for poverty, this was his daily companion, and this unpleasant follower pressed him so severely that at one time, to use his own words, he "went through the streets of Cincinnati as ragged as a buzzard, and had he been a white man would have abandoned his purpose," but certain that failure would have been charged to the quantity of black blood in his veins, he resolved to conquer or die in the effort. In the midst of these un-

toward circumstances, four or five years passed away, and young Robert seemed to have been forgotten by the community. But he had neither forgotten community nor abandoned his noble purpose.

Sometime in 1845, a quail, painted to the life, attracted the notice of the lovers of the fine arts, and the city papers proclaimed the advent of this young Artist. Then followed several fancy pieces, among them the head of St. Peter, which may be found at present in one of the private galleries of Cincinnati.

This was followed by Shakspeare's Shylock, delivering the keys to Jessica; this was succeeded by Mary Magdalene, and a host of other pieces. Now he disappears again from the public view for about two years. At the end of which time, looking over a paper published at Sault St. Marie, on Lake Superior, we see our young friend's name quite prominent as a landscape painter.

From 1848 we date the dawning of Mr. Duncanson's fame. Returning to Cincinnati with his portfolio full of fine sketches, he set up his easel with flattering hopes. How well these hopes have been realized, the reader can see when he is informed that his paintings were purchased by the Art Union of Cincinnati. One of his finest, the Garden of Eden, is now in possession of one of the heirs of the late lamented Rev. Charles Avery. In 1853, accompanied by the only white man in all the West who was able to dispute the palm with him, Mr. Dun-

canson visited the most celebrated schools of the fine arts in Europe, and carefully studied the Old Masters as well as the New.

Having returned to his native land, he has ever since been prosecuting his cherished studies in the Queen City of the West. His *Land of Beulah*, comparatively a small picture in size, sold for the sum of \$500.

His "*Calliope*" is a magnificent picture, in which a perfect creation of the beautiful is realized. She holds the tube in her right hand, with which she points gracefully towards mount Parnassus, which finely relieves the glorious form of the goddess of Epic poetry. Mr. Duncanson was, at our last visit to his studio, busily employed on a picture, the ideas of which are drawn from the *Apocalypse*; it is to be entitled "*The New Heavens and the New Earth*."

He has also perfected his cartoons of another great picture, whose thought is "*The Dream of Eternity*." We hope that his valued health and life may be graciously preserved him until he shall have finished this last mentioned work, in which we doubt not he will *enshrine* his genius, and make it immortal.

D. A. P.

ASTRONOMICAL CLOCK.

There is, in the town of Nantucket, Mass., an astronomical clock, made by Hon. Walter Folger, when he was only twenty-two years of age. The plan of the whole of its machinery was matured and completed in his mind before he commenced to put it together.

It keeps the correct date of the year, and the figures change as the year changes. The sun and moon represented by balls, appear to rise and set on the face of the clock, with all their variations and phases as in the heavens. It also indicates the sun's place in the ecliptic, keeps an account of the motion of the moon's nodes around the ecliptic, and the sun and moon's declination. When the inventor died, a few years since, it "ran down," and no one could be found to adjust the parts. One of his sons, who was a clock-maker by trade, studied upon it for two years, and, after making a vast amount of mathematical calculations, finally regulated its motions so that now its pendulum swings its regular arcs.

A COLORED ARTIST.

The Mobile "Mercury" gives the following illustration of African genius: "At the late fair of the West Alabama Agricultural Society, held at Demopolis, a premium of a silver cup was awarded to E. T. Page, of Mobile, for a portrait of Hon. F. S. Lyon.—The artist is a colored man, formerly a barber on Royal street. He is of unblemished character, of strict integrity, and highly esteemed by his white acquaintances. Portrait painting seems to be a natural gift to Page, which he has pursued, so far as we know, without any instruction. Such illustrations in the African race occasionally occur among us, as if to remind the world that the South is the only region where they are protected

and fostered, and all the worth of their character is encouraged to develop itself."

INCENTIVES TO THE STUDY OF THE NATURAL SCIENCES.

No. 5.

BY W. R. REVELS, M. D.

A singular fact in this connection is that all animals, large or small, ferocious or quiet, with the exception of man, are provided with natural weapons of defence; and these vary in character as widely as do the possessors of them in form.

The carnivorous animals are abundantly endowed in this respect. Others again have the ability to so conceal themselves, that their safety is complete.

The bivalve closes his shell by means of a strong muscle, and in the midst of his enemies rests securely in his pearly castle. The univalve retreats into his covering, and by means of his aperulum (a structure which protects the gills of fishes), closes the entrance, and laughs his enemy to scorn." The nautilus, at the approach of danger, reefs his miniature sail, expels the air from his shell, and in his tiny boat sinks to the lowest depths of his ocean home, quite beyond the reach of his pursuers. Other animals are furnished with reservoirs of poison, which they use as a means of defense, by ejecting it upon or inserting it into the bodies of those by whom they are attacked.

But perhaps the cuttle-fish has the

most remarkable means of defense with which any animal is supplied.—Immediately under its throat is placed a small sack, or pouch, filled with a dark colored liquid, and when in danger from his enemies he expels this inky fluid, and the water around him is rendered so murky that his pursuers get lost, and he escapes in safety.—This is truly a wonderful arrangement in Nature.

But again: The production of organic life from inorganic matter, is a continuous process of action and reaction, ever varying, yet always tending to some definite end. Thus vegetables of all kinds derive their nourishment from the atmosphere and earth; they in their turn afford a supply for a large class of animals known as Herbivorous, and was there not some restraint upon the increase of this class, they would soon become so numerous that the whole habitable globe would not produce food sufficient for them. This check is furnished, however, in the carnivorous species, who are so formed as to be almost incapable of digesting aught but animal food; hence a keen appetite, the strongest motive power, is ever at work urging them on to the preparation of their predacious meal.

And thus it is ordained, that one portion of animated nature shall maintain itself by preying upon another, while some animals appear to have been created chiefly for the purpose of ridding the earth of decomposing animal and vegetable matter which otherwise might have filled the air with

noxious exhalations, and contaminated the sources of vitality. And in this arrangement of nature we cannot fail to see the wisdom and goodness of the great Creator. The conspicuous position which some animals occupy in the creation, is often in strange contrast with the apparently useless mission which they fulfill in the material world; and the converse of this is no less striking to a close observer of the operations of nature.

The elephant presents a very high form of organization, yet produces nothing. He dies but leaves no mark behind but his huge bony skeleton, and that is perishable, and soon crumbles to dust.

On the other hand, some of the lowest forms of organization accomplish works of the most properties. And to make this contrast striking and indicative, it is proper that we reflect upon the life and mission of the coral insect, which belongs to the Radiata, the lowest order of animated nature, but with a body scarcely formed it has nevertheless erected some of the most stupendous monuments in nature; it constructs its mighty temple in the ocean depths and rears it to the surface. The Leviathan, as he moves through the deep, is forced by it to turn aside, and the massive ship of a thousand tons, as it proudly rides the heaving billows, is compelled to seek a new highway or be dashed in pieces. Thus does this seemingly insignificant insect not only effect the works of man and contract the sphere of the largest created beings, but is gradually

forming new territories and annihilating existing seas. The influence it exerts in these respects is seen in our own country, for it is clearly ascertained that the whole peninsula of Florida has been formed and added to our Continent by the reef building Coral.

In speaking of these insignificant insects and of their mighty acts, James Montgomery, the poet, has beautifully said:

I saw the living pile ascend,
The mausoleum of its architect,
Slime the material, but the slime was turned
To adamant by their petrific touch.
Frail were their frames, ephemeral their lives,
Their masonry imperishable.
Compared with this amazing edifice,
Raised by the weakest creatures in existence,
What are the works of intellectual man?

His temples, palaces and sepulchers,
Dust in the balance, atoms in the gale,
Compared with these achievements in the deep,
Were all the monuments of olden time.

But to return: In the department of Entomology we have some of the most beautiful and striking examples of the workings of that principle of vitality which pervades all animated nature. To-day we behold the Larvae, with variegated, velvety coat, crawling slowly along, now resting, now perching upon the stem of the plant in whose flowers he is destined finally to luxuriate, when he doffs his insect coat and arrays himself in the rich attire of the beautiful butterfly. Prompted by an inherent instinct, tending to fulfill a fixed destiny, the insect forms a link in the great chain of living beings, each link perfect in itself, and although connected with all others, it is yet independent of all, subject to and gov-

erned only by a higher power; for "who," says Goethe, "can speak to the caterpillar which creeps on the twig of his future food, and who can aid the Crystaloid that lies on the ground in breaking through its delicate shell—the time arrives, it pierces through by its own strength, and hastens into the lap of the rose."

INSECTS--THEIR HABITS AND INSTINCTS.

BY S. G. B.

PART I.

COLEOPTERA.—The limbs in the major part of insects consist in three principal divisions, viz: the upper joint or *Femur*, or thigh; second joint or *Tibia*, or leg; third joint or *Tarsus*, or foot. The last named joint commonly consists of several small articulations, and is terminated by a dilated tip, with two hooked claws.

The majority of insects are annual, finishing the whole term of their lives in one year, and many do not live half that time; nay, there are many which do not survive many hours. But these short periods, we wish it to be understood, only relate to those of the insects that have arrived to a complete or ultimate state, dated from the hour that they made their first appearance as a complete insect. I will name for a reference the common May fly, whose appearance is all in one night, and who lives but two days or forty-eight hours. But it may be interesting to many of your readers, and it is a curious fact, to know that after the May fly leaves

its chrysalis it alights on the shell from which it came out, and deposits its eggs, which require one year to a perfect insect.

Insects are divided in seven orders or distributions, by Linnæus. The first order is called Coleoptera, and contains all those insects whose wings are guarded by pairs of strong horny exterior cases or coverings, under which the wings are folded up when at rest. These insects are called Beetles commonly, and mostly have hard shells or horny coverings, and form a long and extensive order.

The second division is termed Hymenoptera, or half winged. To this division belongs all the grasshoppers and locusts.

The third order is termed Lepidoptera, or Scaly Winged, and consists of insects commonly called butterflies or moths.

The fourth order is called Neuroptera, or Nerved Winged. To this order belong the dragon flies, or an insect called by some the Devil's Darning Needle, the Snake Doctor, &c. The wings of the insects belonging to this order are four in number.

The fifth order is called Hymenoptera, and consists of insects furnished with four membranaceous wings, and also furnished with a sting, or a process resembling one, and is exemplified in the well known insects the bee, wasp, and many others.

The sixth order is entitled the Diptera, and contains such insects as possess two wings only. In this order ranks flies, gnats, and a great variety of other insects.

The seventh and last order is termed Aptera, and consists of such insects as are totally destitute of wings, as spiders, centipedes, fleas, and many others.

Having now given a slight detail of the orders in which insects are divided, I will now take up the habits of the insects, beginning with the Ant, that very interesting little insect.

THE ANT.

Generic Character—Head large, a mouth with large jaws, and four unequal feelers, body narrowed behind, and furnished with an upright scale. Males and females winged, neutrals not winged; neutrals and females furnished with a concealed sting.

The insect of this genus lives in large societies, somewhat in the manner of bees and wasps, and are like them divided into males, females and neutrals, which latter constitute the great general assortment, and appear to conduct the business of the nest, which is usually placed at a small distance from the surface in a slight elevation either prepared by the insects themselves, or previously formed by some other animal. They feed both on animal and vegetable substances, devouring the smaller kinds of insects, caterpillars, &c., as well as fruits of different kinds. They are particularly attracted by sweets. The largest of ants known are the great wood ant.

As I before remarked that ants subsist both on animal and vegetable matter of different kinds, their addiction to animal food is oftentimes turned to a good account by anatomists, who, when they wish to obtain a skeleton of

any small animal, too small to prepare in the usual way, place them in a box near an ant hill, with holes so as to admit the ants, and in two or three weeks they will eat of from the bones of the frog or snake all the flesh, and make a very fine skeleton.

LITERATURE.

MATRIMONY—No. 3.

BY D. A. P.

Some one has said that "In one of the countries of Europe there was a certain nobleman who had two daughters, and who died while they were yet very young. He left them in the care of a wife, who was a perfect devotee of fashionable pleasures.—Long before the girls completed their course of studies, this foolish mother had introduced them into company. The result was that they soon lost all relish for the school room, and left it mere graduated dunces.

The younger of these sisters was a very beautiful person. The older was very homely. In the balls and other parties to which they were invited, gentlemen, as is usual, neglected the latter, while they lavished their praises, presents, and attentions on the former. This preference induced the latter to return from the places of amusement, not only with disgust, but also with the determination never again to visit them. Soon after this noble resolution, her mother and her beautiful sister prepared for a grand party of

pleasure, which she refused to attend excusing herself on account of indisposition. On the appointed evening her mother and sister went to the ball. Being now alone, for the first time in her life, she was at a loss how to employ the solitary hours. This thing was considered, and then that; but none seemed to suit the peculiar mood of her mind. Finally she thought of her father's library, and hastened there to find some book that might break her *ennui*, and afford amusement to her fretful spirit.

This lucky thought, mayhap, the suggestion of her guardian angel, gave a new turn, a new form, and a new color to her pursuits, and remodeled her entire character. She took a book and upon opening it, read substantially the following words: 'How comes it to pass that beautiful women are generally not as well educated as homely ones? Ans. Because beautiful women generally build their hopes of connubial happiness upon the uncertain foundation of personal charms, this leads them to employ so much in their efforts to please and captivate the opposite sex, that they have none for

mental culture. On the other hand, ugly women, knowing themselves to be destitute of such personal attractions as address themselves to the eyes, seek those of the head and the heart—seek them in every opportunity—seek them by every proper means, and thus attain a very high degree of intellectual and moral excellence, such as beautiful women never realize, and seldom if ever aspire to attain.'

These truths fell in her heart like good seed in fertile soil. She therefore resolved to devote all her time and energies to the cultivation of her mental and moral nature. Thenceforth she daily communed with the various works of science, philosophy, and the fine arts, found in her father's book case. Meanwhile her beautiful sister spent all her time and energies in balls, masquerades, and other forms of fashionable amusements, a perfect coquette, as heartless as she was brainless.

Now mark the sequel of these two modes of youthful living.

In course of time, the King fell in love with this paragon of beauty, courted and wedded her. Shortly after this event, his Prime Minister became the husband of the ugly but well educated sister. Years rolled away and she was more and still more endeared to her talented, learned and judicious husband. By the sweetness of her spirit, the harmony of her domestic virtues, and the shining qualities of her well cultivated mind, she did not only endear herself to him, but became the admiration of all the lite-

LITERATURE.

rate of the realm, the King himself included.

Years rolled away, and still the beautiful Queen was found reveling in all the pleasures of a voluptuous court.

Balls, masquerades, operas and theatres, constituted the atmosphere in which she lived, moved and had her being. This continued course of dissipation at last made such inroads upon her constitution that she became a wan emaciated figure, nervous and fretful as a hag. Now that her health and beauty were gone, all attractions were lost. Tired of and disgusted with the spiritless, ill-natured woman, the King divorced her, and sent her to live on one of his remotest country seats. His leisure moments were afterwards frequently spent in the refined society of his sister in law. On one of these occasions, he was so charmed with the clearness of her understanding, the brilliancy of her wit, and the depth of her learning, that he involuntarily exclaimed, "You ought to have been my wife. Oh,

what a blunder I made when I married your sister. She was so vain, so lacking in every kind of useful knowledge, that whenever I returned from the cares and troubles of government, to seek relaxation and solace in her society, I always found myself disappointed by her frivolous and uninstructive conversation. Balls, masquerades, operas, and theatres constituted the Alpha and Omega of her life. Did she possess your cultivated intellect and domestic virtues, I had *never* divorced her, *no! never!*" With a

deep sigh, the weeping monarch rose and departed. It was the sigh of a heart pierced through by the arrows of domestic misery.

These remarks and that sigh awakened in the heart of his sister-in-law a train of the most painful and interesting reflections, by which she was led both to review the causes of her sister's misfortune, and the probable means of her restoration to the King's favor.

Instantly she ordered her carriage, and the drive of a few hours landed her in the arms of her divorced sister, to whom she revealed all that had passed between her and the King. She concluded by advising her to pursue the same course of studies which had proved to herself so signally beneficial.

The advice was heeded. Five or six years were sufficient to develop a mind naturally susceptible of cultivation, and to enrich it with many a jewel dug out of the mines of science and literature.

Five or six years of retirement from scenes of dissipation, of exercise in the open, bracing air of the country, with a wholesome diet, together with early resting and early rising sufficed to restore her to vigorous health and renewed beauty.

Then it came to pass that her sister ever fertile in expedients, and ever anxious to promote another's welfare, gave a splendid entertainment, to which both the King and her divorced sister were invited. Soon after the opening of the entertainment, the King, as he was ever wont to do,

sought the society of his sister-in-law, by whose side he found a tall, graceful figure to whom he was introduced, and with whose intelligence he soon became delighted. One hour's conversation with her convinced him that she was a woman of no ordinary information. Now agitated by admiration, and then by curiosity, he repeatedly urged her to unmask or give him her real name. But she as often refused.

When the entertainment was over the King went to his palace and retired to bed. But for him there was no repose. That tall, graceful figure, that musical voice, that intelligent mind, were ever before his eyes and sounding in his ears like a vision of love from the spirit world. An impression was made upon his soul, which would never be effaced, no never! But whence that noble stranger? What is her name? What her history? These were questions engraved upon his heart, and the answers to them must be found, if life itself be spent in the pursuit. His resolution was formed.

The next week, a royal entertainment was given at the palace. Through his sister-in-law, the king extended an invitation to the interesting stranger. At the appointed hour they both reached the palace in the same way. It was a rule of the soiree that all the guests should be masked. The flower of the realm was there but none could engage the attention of the king, but the loved stranger, whose enchanting manners and intellectual conversation had by this time completely captivated

the royal heart. But who could have resisted such a blending of physical and mental charms? The king was so completely conquered by them, that he almost involuntarily exclaimed, "Most noble lady, I offer you my hand!" "What," said she, "does your majesty offer his hand to one whose face mayhap he has never seen? You know not whether I am ugly or pretty." "I do," he replied, "I do; there are charms in thy mind sufficient to bind my heart to thee for ever. Most noble lady, here is my hand and my heart. *I pray thee unmask!*" "No, my liege, no; forbear, lest when your majesty shall have seen my face, you may spurn the hand which you are now wooing."

Thereupon the king rose, and lifting his voice to a key that was heard throughout the spacious hall he cried, "My lords, my lords! attend and hear, for in your presence I vow to love this noble stranger, to wed and make her the queen of all my vast dominions, and that too, whether she be the paragon of beauty or the personification of ugliness. Unmask my, loved one, I pray thee, unmask!" It was done. But the enraptured monarch knew not the paragon of beauty that stood before him. "Your name, dearest, your name!" "Virginia," she replied. "Virginia, Virginia, my own Virginia!" He clasped her in his arms and impressed upon her lips the kisses of a pure, a deep, an undying love.

The royal chaplain was brought in, and their nuptials re-solemnized on the spot. The remainder of their lives

was spent in the sweetest forms of connubial love. Surrounded by a numerous and well educated offspring, their domestic bliss was perfect.

For the Repository.

UTILITY OF ASTRONOMY.

BY JULIETTE.

When the stars were created and placed in the firmament, there was no human eye to admire or voice to praise the mighty works of God, but there was music in the heavens, for the morning stars sang together, and all the sons of God shouted for joy.

While man was yet dust of the earth, God breathed upon it and it became a living soul. In His own likeness created He him, and placed him erect with his countenance upturned to heaven, that while he walked upon the earth he might behold these glorious messengers of the Creator. And as from age to age they have continued to shine, and he has beheld with amazement the beauty and majesty of that starry host with which the broad arch above him is bespangled, his mind has been led far away into unknown space to seek for that being who rules and sustains them.

The heathen looks up through his dark mists of ignorance and superstition, upon these living lights above, and in his midnight musings inquires: are not these the abodes of the spirit of the Great One who presides over our destiny? And in his anxiety to read that mysterious scroll, he has wrought out for himself forms of worship, and has bowed down to them.

Forever fresh, forever shining, forever rolling; eternal light their element, eternal power their source, they have ever been objects of the greatest wonder and most profound admiration. For who can look upon these fires above and not have a more exalted idea of the Infinite? or what can give a greater conception of the wisdom and power of the Deity than to know and contemplate the vastness of His works?

To awaken inquiry, and develope the reasoning faculties; to enlighten the understanding, and refine the sensibilities; to give scope to the imaginations, and magnitude to the conceptions—astronomy has not its equal among the sciences.

In order to estimate what the study of this science can accomplish for the human mind, we will suppose two individuals of the same mental abilities. The one confines his thought only to objects with which he is surrounded; he tills the soil on which he treads, and considers the works of nature only as means conducive to his animal existence. He reads not the presence of the Deity in the beauty and majesty of His works, for he has never allowed his imagination to ascend above the misty clouds which float above his head. He lives, and dies, and is buried, and his name is forgotten. He transmits no new ideas to his race, for he never has possessed one; he records no achievements in science, for these he has never made.

The other, whose mind is early disciplined by science, and taught the powers of the works of Nature, by

means of a vigorous imagination and cultivated intellect arises and ascends by a regular succession of gradations up the grand stairway of the Universe, till he stands in the midst of that mighty throng of rolling worlds, and is introduced into the secret labyrinths of immensity.

Each advance he gains is only a platform by which to ascend the next, and each summit allures him on, till what once seemed to be the highest flight of genius, is now but a single step in his mental progress. His life is a glorious round of brilliant achievements; he dies, but his name is written with indelible characters on the list of fame. Thus, after his mortal body has returned to dust, his immortal spirit rejoices in its glorious victories, and fastens its memories on the dial plate of creation. When he first saw the heavenly bodies they only appear as bright spots peering through the dim mists of heaven, but by means of investigation he soon discovers mighty orbs careering through the skies. He finds that the planets move in orbits, and he seeks for the power that holds them there.

He groups them into systems, he counts their numbers and calls them by name. He calculates their motions with the most intricate precision, and marks out the times and the seasons, the days and the years.

He sees the face of the moon veiled in darkness, but he starts not at the sight, for he has well investigated the laws of astronomy; he has learned to predict future events, and knows when the orbs will cross each other's pathway. He looks not at the phenomena

of the skies as unsolvable mysteries; he considers not an eclipse of the sun as the funeral pall of the earth, or the distant comet as the messenger of destruction, but he looks to the firmament as upon the face of a friend whose countenance is well known; he traces the lines of his features back to the great original; light shines from every orb, and eternal beauty rests on all the works of God. By means of astronomical researches some of the most useful and brilliant discoveries have been made that have blessed the world. Prior to the days of Ptolemy the earth was considered to be only a circular plain, surrounded by the river ocean, and from thence came the notion of the ends of the earth.

There was nothing to stimulate man to the enterprise of discovery, for he had no idea of any farther land than was then inhabited. Aristotle, by pointing to the circular shadow portrayed on the face of the moon, suggests that the earth is a sphere—reason dictates that there may be land yet to be discovered.

The mariner takes the compass in his hand, and by the guidance of the north star, which stands forever as a monument of the firmness and unchangeableness of the Eternal, explores the mighty deep, and discovers new continents arise from its mysterious bosom. The invention of instruments which have aided in the discovery of the celestial phenomena, has greatly expanded human knowledge and enlarged the circumference of thought.

Before the days of Galileö the means

of astronomical observation were so imperfect that men had a very feeble conception of the heavenly bodies. He, by means of the telescope, even in its most imperfect state, brought to light facts the most startling and wonderful. He first investigated the surface of the moon, next the form and magnitude of the planets with all their gorgeous retinue of satellites. Then came the unfolding to the astonished vision a vast universe of starry orbs.

While Newton was perfecting this instrument he formed the brilliant theory of the composition of light.—He unfolded the shining robe of day, and discovered its variegated texture. The telescope is followed by the microscope, the pendulum clock, and other astronomical instruments; and thus, step by step, was the dominion of science enlarged.

We see that astronomy has directly or indirectly proved of vast practical consequence to other sciences and to general knowledge. It has enlarged the mathematical sciences in all directions. It has drawn forth the highest wisdom and greatest exertion of thought.

But these achievements, great as they are, form only a part of what astronomy has done for the human mind. Beattie, in his essay on Truth, says that the human mind becomes assimilated to the natural scenery with which it is surrounded; the mountaineer is the child of liberty, and virtue dwells amid the pure air of his lofty habitation. If this be the effect of

natural scenery upon the surface of the earth, what must be the sublime conceptions of him who ascends in imagination far above this earthly atmosphere and dwells amid the rolling spheres above.

It was a refined, sublime thought that gave birth to the infinitesimal analysis. It was a bold mind that could, from general facts, undertake to determine the motion of the planetary system. Though there was no element common to them all but light, no fact discoverable but motion, and no means of communication between them. To the mind then alone was left to record all that was hereafter to be known of them. It was a draft on the immortal spirit to where none but spirits could go. Yet this glorious achievement was accomplished, and in little more than a century Newton was able to announce to the world a theory for simplicity and completeness transcending all before known in the annals of science.

But the influence of this science is not confined to the philosopher alone, who has pursued the walks of astronomy and mathematics, nor the solitary student at the midnight lamp. It announces new and extraordinary facts to every intelligent mind. It gives the sublime thought of New to every student in the college halls.

Any individual may take, with Galileo, his enlarged powers of vision and penetrate the dim atmosphere of the milky way, and find each particle a living star. He may pass beyond the sun and moon, and when he stands nearer the verge of creation, he may

more clearly see the hand that sustains these worlds in the immensity of space.

For the Repository.

THE BENEFITS OF SCIENCE.

BY JULIETTE.

To the man of science is given, to possess, those refined enjoyments from which the man of ambition is wholly estranged. With a heart unrestrained by selfishness, and unsullied by the corroding elements of passion, he is left free to receive those sublime influences which none but the teachings of nature can give.

'Tis he alone that can penetrate the deep unknown, and draw from its profound resources those elements of knowledge which are most calculated to benefit the human family.

The man of ambition lives only to gratify his own selfish desires, but the man of science lives and enjoys life only as he benefits his race.

It is a natural trait of the human character to become assimilated to those objects with which it is most conversant. The warrior becomes cruel and tyrannical; the statesman, refined and thoughtful; the mountaineer, pure and virtuous. So is the mind of him who is accustomed to commune with the Deity—by tracing out his designs through his various works, constantly approximates towards that being in wisdom, benevolence and goodness.

His mind being led forth from the narrow track of selfishness, into the broad and still widening field of sci-

ence, expands and strengthens in proportion as its scope for action is made greater, and its range of thought more sublime. He burns to peruse that mighty volume of nature, whose hand writing is God's; and each golden page he turns, unfolds to his astonished vision treasures of never failing truth. As he looks upon the face of nature, there is not an object that meets his vision in which he finds not a source of contemplation and delight.

From the beautiful flowers which hang by their delicate axles, up to those massive bodies of vapor suspended above him in mid air, does he learn to trace out the mysterious designs of that all-wise being who has created and placed them there. He is not troubled with criticisms on deficiencies in the creation of matter, or vain speculations about the works of chance, for he can see that there is a striking symmetry which pervades every department of nature, proving each to be the work of the same great hand.

He perceives that dew drops hang in a globulous form, even from the margin of the tiniest grass leaf; and assumes that the same power causes the particles of this mighty globe to adhere. The smallest bodies descend toward a common center; and thus a similar power keeps in motion the vast machinery of the Universe. In every ray of light, he discovers a phenomenon equal to that of the majestic rainbow. He penetrates the bowels of the earth; and there from its concentric layers counts the myriads of ages in which it was being prepared

for its present use. Eternal wisdom and power is made manifest from the least particle of matter that floats in the atmosphere, up to the ponderous bodies that move in the illimitable realms of space.

Progression is his watchword; he is not satisfied with mere superficial ideas of the laws by which matter is governed; he longs to establish some reliable fact. With these propositions before him, he approaches the verge of the unknown, and there with impatient anxiety he lifts the veil and descends into the secret labyrinths of eternal mysteries, and unravels their intricate windings. Does his glowing imagination conceive an idea? how soon does reason test the theory, and establish a fact so clear, so comprehensible, that even a child of the nursery may be made wise thereby.—While retired from the baser pursuits of life, where the heart of man is torn by the rude storms of passion, he concentrates those boundless stores of knowledge, which are to be lavished on humanity with such an unsparing hand.

He emerges from his obscurity, not to triumph over the ruined hopes of myriads of his fellow beings; nor to receive the servile homage of crouching creatures; but his is a triumph that will enlighten ages to come. He glories not over the prostrate forms of slaughtered thousands, nor rejoices in the treasures of ill gotten gain; but in that perseverance and self denial that have achieved those rich discoveries, that shall contribute to the happiness of coming millions.

Thus having been taught benevolence by the hand of Nature, which so beautifully bestows all things, he bequeathes to the world the unspeakable wealth of a highly cultivated intellect.

The one feels that his name is exalted with the blessings of coming thousands; the other feels only the miseries of a stricken conscience.— The one is satisfied to gather only the dust that will perish with his name; the other acquires that which will make his name immortal.

CHURCH GOVERNMENT.

BY REV. C. BURTCHE.

Government is the exercise of authority, direction and restraint, exercised over the actions of men in communities, societies, or States. It is the administration of public affairs according to established constitutions, laws, or usage. It includes legislation and the administration of law. Of these forms of government political writers at present acknowledge but three, Monarchical, Aristocratical, and Republican.

The term Church, in its most comprehensive sense, embraces the whole body of Evangelical believers in Christ, and every distinct society where the pure word of God is preached, and the sacraments duly administered, should be properly considered but integral parts of the whole.

It has long been a well settled principle that no definite form of ecclesiastical government is prescribed in the Holy Scriptures essential to the existence of a church and from which

none are at liberty to differ; hence different branches of the Christian church have felt at liberty to adopt a form of government the most congenial to their own feelings, and according to their honest conviction the best calculated to promote the good end of all good church government, the glory of God, and the peace, purity and prosperity of the governed.

Among this vast body, differing materially in country, education and habits, ecclesiastical government may be reduced to three distinct forms, viz., Episcopal, Presbyterian, and Independent. The Episcopal form is that which recognizes Bishops as having jurisdiction beyond the limits of a single congregation, and under one modified form or another, it extends over the Roman Catholic, Greek, Moravian, American, Lutheran, Protestant, Episcopal and Methodist Episcopal Churches.

The Presbyterian form extends over the Scotch, and Armenian Churches, with some smaller sects.

The Independent form extends over nearly all others, including Congregationalist, Baptist, Universalist, and Swedenborgian.

No human governments in themselves are absolutely perfect, nor can they be in the nature of things. We have but one perfect code of laws and judiciary, where equal and exact justice will be served to all, and where every decision will be free from error.

All human governments are good or bad in proportion as they approximate to or recede from this Divine standard.

The advocates of each of these

forms of government have set up their claims to superior advantages for their own, that are not possessed by others. Each of their claims, therefore, is entitled to a liberal share of respectful consideration.

But to decide correctly upon the relative merits of their respective claims we must study with care their legislative, judicial and executive polity, bearing in mind that safety and efficiency are two essential elements in all good government.

A government may be so safe, that is so guarded as not to be efficient; or it may be so efficient, and powerful as to render it oppressive and unsafe.— The former, we think, will apply with some force to the Presbyterian, and Independent forms of government; while the latter will apply with equal force to the Roman Catholic and Protestant Episcopal forms.

The former governments have much in them to commend them to favor.— But they measurably embarrass and degrade the ministry by assuming that they are not qualified to perform alone the functions of the ministerial office, to which the Holy Spirit may have called them, and set them apart; hence it is one policy of their government to place them under the almost unlimited control of church sessions and committees, who may facilitate or retard and embarrass every department of their work at pleasure.

A celebrated Presbyterian divine, speaking of this overseership, says: "It embarrasses the Ministry in all its forms and modes of operation, and disappoints its aims and ends. It sets

up a complicated, inconvenient, unmanageable machinery, which is hard to be kept standing so as to command respect, much more to be kept going so as to do good. This machinery has absorbed all centralizing power, and the ministry is an accident."

Another dissenting divine says: "I left England to get rid of my lords, the Bishops; but I find in their place my lords, the Brethren and Sisters; deliver me from the latter and let me have the former."

Such a system must be deeply prejudicial to all the interests of the church, it must embarrass her in her judicial and executive work, as well as limit the usefulness of the ministry, and doom the church to move on tardily in her mission of love and mercy, the evangelization of the world to Christ.

The latter, or Roman Catholic government is undoubtedly a pure despotism, of which the Pope is its supreme head. In him is vested all power, legislative, judicial and executive.— From his decisions there is no appeal. To resist his authority is the highest crime known to the church, and may be punished with death, where the civil law interposes no obstacles to his authority. To make his authority more universally felt and respected, where his claims are admitted, he acts by Primate, Patriarch, Archbishop, Bishop and Priests.

The powers exercised by these subordinates are thus defined in the Encyclopaedia of Religious Knowledge: "An Archbishop has jurisdiction over all the Bishops of his province who

are his suffragans, and summon them every third year to a provincial synod, and the constitutions formed by it affect all the churches in provinces.— In like manner, the Primates and Patriarchs have jurisdiction over all the Archbishops and other Bishops in the kingdom or nation where they hold their dignified ranks. The constitution of their national council convoked by the Primates, binds all the churches in that nation, and the constitution of the Patriarchal council binds the Patriarchs."

Thus all Roman Catholics obey their Bishops, and Bishops the Archbishops, and Archbishops the Primates and Patriarchs, and all these obey their supreme head, the Pope.

The government of the Protestant Episcopal church is but a modified form of the Roman Catholic. Its claim to apostolic succession is unfounded in reason or revelation; their episcopacy is overstrained and not properly guarded. The House of Bishops is the highest legislative and judicial tribunal of the church—nothing is law without their sanction, and from their decision there is no appeal.

The Methodist Episcopal Church differs essentially from those at which we have glanced. It has been more liberal in its policy and more distributive in offices of trust and usefulness.

She has blended with a skillful hand all the elements of power and efficiency, with safety and perpetuity.— By her liberal policy she has marshaled in her active service every available grade of talent; clothing each with a power fully equal to the

work assigned them, and at the same time setting bounds to the exercises of that power, beyond which none may pass with impunity. Of orders in the ministry, but two are recognized, viz: Elders and Deacons. Her regular officers, however, are Bishops, Presiding Elders, Preachers in charge, local Preachers, Exhorters, Class Leaders, Stewards, Trustees, and Book Agent, Editor and Missionary Secretary.— These have all been provided for and their sphere of action carefully defined in the Book of Discipline.

In this arrangement we have order, harmony, and efficiency. The Secretary looking after the heathen, the Sabbath School Editor looking after the children, the Agent and the other Editors after both in connection with the general interests, defense, and purity of the church. The Trustees taking care of the churches and parsonages, and the Stewards attending to the current expenses; the Leaders attending to the spiritual welfare of their classes; the Preachers watching over their flocks; the Presiding Elders superintending both Preachers and People, in their districts, with other interests of the cause, and the Bishops overseeing the whole.

The judicatories of this Church are three, of which the General Conference is the highest. It meets once in four years, and is composed of one delegate for every twenty members of each annual conference. This is the only rule or law making power of the Church. It ordains from time to time such alterations in the Book of Discipline as actual experience demonstrates

to be necessary; but its limits are carefully defined, beyond which it may not pass. This is also a judicial body; it takes original cognizance of Bishops and is authorized to try and expel them for improper conduct. It also receives and settles appeals from their decisions on questions of law, and also from the actions of Annual Conferences in the trial and conviction of its members. Besides this it receives the records of Annual Conferences and proscribes any action it may deem unconstitutional.

The Annual Conference is next in order. This body meets annually, and is composed of all the traveling preachers who are in full connection within the limits of the district; this body has no legislative authority whatever; its official work is judicial and executive, and is indicated by the questions of Discipline which describe the order of its proceedings, in addition to the regular business of the Conference. Other subjects are frequently added. Thus education, temperance, slavery, and moral reform, are freely discussed, and manifesto sent forth to the world as they judge most subserveient to the interest of several causes considered. In their judicial capacity they receive and try complaints preferred against any of their members, and reprove, suspend, or expel them, as the nature of the case may require. They also receive and try appeals made by local preachers, from the decisions of Quarterly Conferences, by which they have been impeached.

Quarterly Conferences meet once

in three months, and are composed of all the traveling and local preachers, exhorters, leaders and stewards of the circuit or station. To this body belongs the exclusive right to license men to preach who have been previously recommended, and in their judgment are qualified for the work.

They also receive and try complaints preferred against local preachers, and appeals of lay members from the actions of societies or committees, by which they have been impeached.

They appoint stewards nominated by the preacher in charge. They also have the oversight of the official acts of the trustees, and other interests of the church. To these may be added the leader's meetings, usually composed of the preacher in charge, the leaders and stewards of the society.— They are usually held weekly or monthly as occasion may require. They take cognizance both of the temporal and spiritual interest of the society with which they are identified.

Thus we have this great machinery of government in all its parts; our highest officers under law; our law makers under a constitution, on which they may not infringe. Each officer, and each judicatory, legislative, executive and judicial, is clothed with a power fully sufficient for their appropriate work; but all are bound to exercise this power by carefully defined rules, and with reference to a given purpose, and may be held strictly responsible if they do not.

In the government of the Methodist Episcopal Church, as in the Republic of America, we have a model govern-

ment, wise and liberal in its policy, great and glorious in its achievements; and considering the conflicting elements of human intellect, reasonably harmonious in its operations, and in every respect worthy of its illustrious founder, by whose peculiar genius, learning, and piety, it was first developed, and for whose invaluable services the church and the world do well to be grateful.

In its efficient operations it may indeed have provoked the jealousy and wounded the pride of a few. But it has been and will continue to be the pride and admiration of the many; and should the future guardians of its interest be inspired by the same spirit and governed by the same high and holy aims that were the distinguishing characteristics of its early founders, it will stand invulnerable to every foe until the Church shall have accomplished her mission of mercy and love, the conversion of the last sinner to Christ, and the perfection of the last saint for their higher and holier rest in the church triumphant.

In conclusion it may be sufficient to remark that the government of the African Methodist Episcopal Church, though of a more recent date, was formed upon the same broad basis of the Methodist Episcopal Church, adopting the same liberal policy, it possesses every essential element which entitles that government to any claims of superiority over others.

While we join with our more favored brethren of the M. E. church to revere the memory of the sainted Wesley, we may never forget the lasting obliga-

tions we are under to reverence the memory of our late venerable Bishop Allen, who, with a few faithful coadjutors, spurning with a righteous indignation the cruel prejudice that was crushing out and blighting their brightest hopes, recognizing the broad principles of a common brotherhood, they planted their standard upon no higher eminence than a simple blacksmith's shop, and unfurling their banners they threw them to the breeze of Heaven with this significant inscription, "In God we put our trust," and here launched the mighty barque that has landed her vast multitudes in the Heaven of eternal repose. Around this standard has been gathered virtue, piety, and talent,—the great and the good, whose special mission seemed to have been to offer life and salvation to the oppressed, benighted and deeply wronged descendants of Africa, whose latent talents had long lain buried beneath the deep, dark, blighting influences of oppression, and whose spiritual and eternal interests had been much neglected in consequence of a most cruel and unjustifiable prejudice, which then threatened the extinction of almost every christian hope.

In this great work of mercy and love, the most powerful obstacles to our progress have been met, grappled with, and overcome. Under God their strength has been fully equal to the greatness of the work. Before the power of light and truth these apparently insurmountable barriers have gradually given way until her converts may now be numbered by tens of thousands, and their songs of praise

now gladden earth and heaven. It may now be said with much propriety, "The People which sat in darkness saw great light; and to them that sat in the region and shadow of death, light is sprung up."

For these unnumbered mercies we do well to "thank God and take courage."

AN ESSAY ON SCHAFF'S HISTORY OF THE APOSTOLIC CHURCH.

SECOND PRIZE ESSAY.

BY RICHARD H. CAIN.

History is defined to be the relation of events that have happened in the world, whether those events relate to creation, government, science, arts, literature or philosophy. History, therefore, is the faithful preserver and revealer of the actions of men and things; transmitting to coming generations what has transpired in the past ages. Church history relates to the church in all of her various stages of progression. It relates to her birth, growth, maturity, strength, struggles, conflicts, and ultimate triumphs over all her foes. It embraces all ages and circumstances connected with her, reviewing all the opposing elements brought into operation against her growth and prosperity, the men that have been engaged in her onward march, how far they succeeded in their designs, how they were finally defeated by the truth and power of God's word, how the Lord raised up those to stand forth to defend the church, the means

employed to push her forward, the defeats amid the strife for victory—more than this is preserved by her history for the instruction of rising generations. Then comes forth the factors of history, presented so clearly, divided into two classes.

The first and highest factor is God himself, "in whom we live and move and have our being," "who turns the hearts of men as the rivers of water," "who worketh in the good, both to will and to do of his good pleasure, and ruleth the wrath of the wicked to his own praise; yea maketh Satan himself tributary to his will."

In this view history may be styled a "self-evolution of God in time, in distinction from nature, which is a revelation of the Creator in space." "A continuous exhibition of His Omnipotence and wisdom, and more particularly of His moral attributes, justice, holiness, patience, long suffering, love and mercy." "A history which leaves this out of sight, and makes God an idle spectator of the actions and fortunes of men, is deistic, rationalistic, and ultimately atheistic; without spirit, without life, without interest, without beaming eye, or beating heart." Such is the graphic description given by our historian, of the nature of church history as it relates to its first factor.

The second class of factors are those whom God has endowed with reason and will. By these endowments, he has assigned to man a certain sphere of conscious, free activity, for which he holds him responsible. These are the actors in the various scenes trans-

piring in the church. Schaff's history presents the church as standing on the everlasting rock of God's truth. Resting upon this as a foundation, it will stand the test of ages, as it always has done; and in every alternate conflict shewing its innate strength and its unsurpassed brightness and glory.—The history that is the most impartial is the most reliable for evidence in all cases.

The order in arrangement of subjects by Schaff is most beautiful and interesting—the beauty of diction, the lofty strain, the enlivening and fascinating mode of expression, en chaining the mind, enrapturing the soul. These peculiarities exalt the mind to the highest considerations, and heightening and sublimating the subjects of discourse.

Then there is the beauty of division, so clear and distinct; each part in its proper place and properly discriminated. Each illustrated with force, truths and fullness, showing the object of church history, its various relations, the church's influence in the civilization of the world, as an object of universal attention, an object of persecution from its rise to the present.

History has been defined to be "the science of events, or apprehension and representation in language of what has taken place in the course of time." Schaff divides church history in two parts—secular and sacred—the one he defines to "comprehend the life of humanity, and those actions and events which relate primarily to temporal existence in its external and internal aspects, under the guidance of Divine Providence." Here we have wisdom,

strength and beauty combined in history, Wisdom is displayed in the arrangement of subjects and mode of expression. Strength is exhibited in the Herculean task assumed in meeting and overcoming so many obstacles as present themselves in elucidating so important a subject as church history. It requires no mean competitor to enter the arena and break lances with so distinguished historical gladiators as Mosheim, Eusebius, Neander, and others of high repute, and challenge to the combat such distinguished champions as Gibbon, Rousseau, and Bolingbrook, and stand unscathed after the encounter.

Then there is beauty of diction, adorning and enlivening the subjects presented, so that there is ever a lively interest in the reader's mind, leading him on in the most delightful fields of thought, heightening his expectations of more delicacies beyond.

There is also a beauty in this history which adorns the church of God—its truthfulness and clearness, steering clear of sectarian prejudices, presenting the plain, simple truth before the reader. The scriptures are the grand basis, and the truth the infallible guide in presenting the church's character to the world.

The circumstances that have had the greatest influence on the interests of the church and its development in the various stages of its progress, "the history of worldly government and discipline, are reviewed in their order. Christianity is claimed to be a branch of science to enlighten the human race, reducing it to life and practice.

All the nations, sects, and orders of

men who have acted any important part in the church's history, are brought to view in this history. The apostles, the fathers, the doctors of the law, Judaism, stoicism, all are presented to the reader in an impartial manner. The influence of all those sects, their contentions and bickerings, have been the means employed to purify the church from its corruptions, separating the pure wheat from the chaff, purifying the gold and casting away the dross; so that the church in all of its stages of advancement has been becoming more pure, more spiritual, and is destined to encircle the world in its arms, "until the Lord shall come whose right it is to reign."

Schaff's history is worthy of commendation for its excellent instruction conveyed to the literati of the world—so clear, lucid, terse, beautiful, in representation of the church triumphing over all its foes.

Religion, or the relation or obligation of man to God, the principle which ennobles man's earthly existence, the bond which binds him to the fountain of all life and peace, to the invisible world of spirits and to a blissful eternity, is the most sacred element of his nature, the source of his loftiest thoughts, his mightiest deeds, his sweetest and purest enjoyments. It is his Sabbath, his glory, his crown in the consciousness of all nations. This history asserts that religion—communion with God—is the morning, noon and evening of history; the paradise from which it starts; the haven of peace into which after a course of many thousand years, shedding such a halo of ethereal glory

on the storm-lashed ocean of time, it shall at last be conducted to rest forever from its labors, where God shall be the fullness of his church and the joy of the redeemed, forever and ever, and Christ be all and in all.

THE BEAUTIES OF NATURE.

BY MRS. MARY C. WEAVER.

We have but to look around us, and we behold the creation bathed in an element of beauty, and learn that God has made all things beautiful and perfect. The Psalmist vividly portrays the beauty and grandeur of the visible creation when, he exclaims: "The heavens declare the glory of God, and the firmament showeth his handiwork." How beautiful the lustre of the sun, and how wonderful it must have been to have seen the sunrise for the first time, gilding the hill tops and highest mountains with its golden rays, and lighting up with unrivalled splendor the darksome earth. And when the morning light is breaking, how refreshing both to body and mind it is to watch the rising of the glorious sun, from the first grey tintings of the dawn to the full orb'd splendor of the perfect day. How its light and warmth brightens up our hope and invigorates our bodies. Then we have the sunset, if possible still more glorious and beautiful. With what beauty and how lovely linger the last rays of the declining sun, painting the western sky in gorgeous colors of crimson and gold, and

and brightness around, that we almost fancy the illuminated clouds the portals of heaven, and strain our eyes to catch a glimpse of the shining ones. And when the sun has gone down and darkness spreads over the land, behold the moon rise and come forth, shining with its silvery light, and gilding hill, valley and plain with its softened radiance, while thousands of stars gleam out, like jewels bedecking the sable robe of night.

How beautiful is night, both in itself and in its associations. It is not linked as the day is, with our cares and toils, but it brings repose to our bodies worn out with the labor of the day, and forgetfulness to the mind overburdened with care. Night, the hour of rest, the hour of love, the hour of prayer, sweetly suggestive of that rest that remaineth for the people of God. Yet how little do we appreciate, or even think of the many beauties of nature that continually surround us. "Day unto day uttereth speech, and night unto night sheweth knowledge," but intent on our low and groveling pleasures, or eager in pursuit of the almighty dollar, we hear not the voice, we see not the glory and brightness over which we stumble. The seasons in their ceaseless rounds scatter their several treasures at our feet.

First Spring, with its genial sunshine, its gentle rain, its budding leaf, its verdant fields and blooming flowers; when the joyous birds wake us chanting their morning songs, and earth awaking from its winter sleep, with her thousand voices praises God.

Then comes summer, the noon tide of the year, when nature pauses in the full maturity of its manly vigor and beauty, before it begins to decay.—How beautiful the fields of waving grass, of growing corn, and ripening grain, glittering like seas of gold and emerald in the glancing sunlight.—The clouds heaped up in mountain masses, radiant with the reflected rays of the summer sun; the rainbow in its gorgeous splendor, the rolling thunder with its solemnity, and the vivid lightning with its terror, all demand our admiration.

Autumn succeeds to summer, bringing its peculiar beauties. The air is soft and mild, the skies are clear; Nature seems sweetly sinking to repose after the vigorous efforts of spring and summer. The vine stalk bends beneath its load of purple grapes, and the fruit trees groan under the burden of red and golden fruit. The woods are rich in varied tints of crimson, green and gold, as the leaves begin to wither and fall. Poets have sung of autumn as the saddest season of the year, but surely there is beauty in the falling leaf and fading flower, and though associated with change and decay, thereby reminding us of our own departure, the thought ought not to be a sad, but a joyous one, seeing that this mortal will then put on immortality, and this corruptible incorruptible.

But soon the howling winds and chilling storms announce the approach of winter, which is often thought to be the worst season of the year, but with

all its disagreeable weather, there are many beauties in the winter. The snow flakes falling so thick and fast, and yet so noiselessly, as they wrapt hill and dale in robes of spotless white, the icicles hanging from the trees and glittering in the clear sunshine, the fantastic sketching of white frost work; are all beautiful and worthy of our admiration.

Thus the seasons, as they appear in their different garbs, are beautiful in themselves. How wonderful the wisdom and goodness of God in thus filling the earth with forms of beauty and loveliness. The lowly hills, the lofty mountains covered with verdure, the quiet vallies where the wild flowers grow, the sparkling mountain rills, the meandering streams, the rushing rivers, the smooth and placid lakes, and the restless ocean, all conspire to awaken in us emotions agreeable and beautiful, and thus contribute to our happiness. Throughout the universe, amid all its changes and varieties, the lines of beauty still linger. In the stately oak, or the modest violet blooming at its root, in the shady grove, or leafless woods, in the revolution of planets, or growth of plants, order, beauty, and perfection are alike displayed.

If we turn to animated nature we find all animals, and everything that creepeth upon the earth, the inhabitants of the waters, and every winged fowl, perfect and beautiful in its kind. Amidst a thousand beauties, God formed man in his own image, and as the exquisite mechanism of the joints, all declare in the words of the Psalmist, that we are "fearfully and wonderfully perfect and beautiful, gave him fully made." And, as his crowning dominion over all the earth. Man is born to an inheritance of beauty, yet how few appreciate or enjoy this precious birthright. Sin blinds their eyes to the beauties around them, and they grope their way through darkness to misery. Many prefer the gambling saloon, and the sparkling wine-cup, whose draught maddens the brain, and sinks them below the level of the brute; others content themselves in ignorance and idleness. What hope have we for the future, when we find many of the young men pursuing vain shadows, utterly regardless of the true ends and aims of existence. There are but few that show by their actions that they have any desire to attain the position of true manhood.

Now it is not expected that we can soar away on the wings of the clouds, or attain to absolute perfection; but God has given all men observing faculties and reasoning powers. Why not improve them, or shall we always be contented in ignorance and degradation.

The wisdom of the Almighty displayed in the formation of man, is enough to engage a thinking mind and rouse a thankful heart. His physical powers and proportions, how symmetrical and beautiful. The heart, the fountain of life, with its ceaseless ebb and flow sending the vital current through every vein and nerve of the system, the muscles working and counter-working to move in harmony the exquisite mechanism of the joints, all declare in the words of the Psalmist, that we are "fearfully and wonderfully made." And, as his crowning glory, behold his mental powers,

judgment, reason, appetite and passions, all combined, and all working for the common welfare.

God created woman a dependent being, sharing with man his happiness or misery, to be protected, to be equal, ever near his heart. How beautiful the pure womanly nature, with its unfaltering trust, its unceasing love, and its overflowing sympathies, which make her ever the constant watcher by the couch of the sick and the dying, bows her ear to listen to the tale of sorrow and suffering, and at midnight causes her aching heart to throb for the reckless and wandering one, how often heaven only knows. The Psalmist says that God hath made his wonderful work to be remembered. Does not this impress us to be mindful of the beauty, loveliness, and harmony displayed in the works of creation, and cry as did David, "O that men would praise the Lord for his goodness and for his wonderful works toward the children of men."

THE MISSION OF THE FLOWERS

BY FRANCES E. WATKINS.

In a lovely garden filled with fair and blooming flowers stood a beautiful rose tree. It was the centre of attraction and won the admiration of every eye; its beauteous flowers were sought to adorn the bridal wreath and deck the funeral bier. It was a thing of joy and beauty, and its earth mission was a blessing. Kind hands plucked its flowers to gladden the chamber of sickness and adorn the

prisoner's lonely cell. Young girls wore them 'mid their clustering curls, and grave brows relaxed when they gazed upon their wondrous beauty.—Now the rose was very kind and generous hearted, and seeing how much joy she dispensed wished that every flower could only be a rose and like herself have the privilege of giving joy to the children of men; and while she thus mused a bright and lovely spirit approached her and said, "I know thy wishes and will grant thy desires.—Thou shalt have power to change every flower in the garden to thine own likeness. When the soft winds come wooing thy fairest buds and flowers, thou shalt breathe gently on thy sister plants, and beneath thy influence they shall change to beautiful roses. The rose tree bowed her head in silent gratitude to the gentle being who had granted her this wondrous power. All night the stars bent over her from their holy homes above, but she scarcely heeded their vigils. The gentle dews nestled in her arms and kissed the cheeks of her daughters; but she hardly noticed them;—she was waiting for the soft airs to awaken and seek her charming abode. At length the gentle airs greeted her and she hailed them with a joyous welcome, and then commenced her work of change. The first object that met her vision was a tulip superbly arrayed in scarlet and gold. When she was aware of the intention of her neighbor her cheeks flamed with anger, her eyes flashed indignantly, and she haughtily refused to change her proud robes for the garb the rose tree had prepared

for her, but she could not resist the spell that was upon her, and she passively permitted the garments of the rose to enfold her yielding limbs.—The verbenas saw the change that had fallen upon the tulip, and dreading that a similar fate awaited them crept closely to the ground, and while tears gathered in their eyes, they felt a change pass through their sensitive frames, and instead of gentle verbenas they were blushing roses. She breathed upon the sleepy poppies; a deeper slumber fell upon their senses, and when they awoke, they too had changed to bright and beautiful roses. The heliotrope read her fate in the lot of her sisters, and bowing her fair head in silent sorrow, gracefully submitted to her unwelcome destiny. The violets, whose mission was to herald the approach, were averse to losing their individuality. Surely, said they, we have a mission as well as the rose; but with heavy hearts they saw themselves changed like their sister plants. The snow drop drew around her her robes of virgin white; she would not willingly exchange them for the most brilliant attire that ever decked a flower's form; to her they were the emblems of purity and innocence; but the rose tree breathed upon her, and with a bitter sob she reluctantly consented to the change. The dahlias lifted their heads proudly and defiantly; they dreaded the change but scorned submission; they loved the fading year, and wished to spread around his dying couch their brightest, fairest flowers; but vainly they struggled, the doom was upon them, and they could not escape. A modest lily that grew near the rose tree shrank instinctively from her; but it was in vain, and with tearful eyes and trembling limbs she yielded, while a quiver of agony convulsed her frame. The marygolds sighed submissively and made no remonstrance. The garden pinks grew careless and submitted without a murmur; while other flowers less fragrant or less fair paled with sorrow or reddened with anger, but the spell of the rose tree was upon them and every flower was changed by her power, and that once beautiful garden was overrun with roses; it had become a perfect wilderness of roses; the garden had changed, but that variety which had lent it so much beauty was gone, and men grew tired of the roses, for they were everywhere. The smallest violet peeping faintly from its bed would have been welcome, the humblest primrose would have been hailed with delight;—even a dandelion would have been a harbinger of joy, and when the rose saw that the children of men were dissatisfied with the change she had made, her heart grew sad within her, and she wished the power had never been given her to change her sister plants to roses, and tears came into her eyes as she mused, when suddenly a rough wind shook her drooping form and she opened her eyes and found that she had only been dreaming. But an important lesson had been taught; she had learned to respect the individuality of her sister flowers and began to see that they, as well as herself, had their own missions,—some to gladden

the eye with their loveliness and thrill the soul with delight; some to transmit fragrance to the air; others to breathe a refining influence upon the world; some had power to lull the aching brow and soothe the weary heart and brain into forgetfulness, and of those whose mission she did not understand she wisely concluded there must be some object in their creation, and resolved to be true to her own earth mission and lay her fairest buds and flowers upon the altars of love and truth.

MAN.

BY CAROLINE V. JENNINGS.

Man's life is of short duration, but how many are there in this world who never think of the solemnity of Death. Man often goes so far as to think he has no equals, and he perseveres in this thought until he enslaves his brother of a darker hue; and by doing this he commits many other sins that are a disgrace to the world, for we all know one fault brings on another.

Man has also done us much good in finding continents, (the continent on which we live was discovered by Columbus,) Empires, Kingdoms, and other things, that are of much note, and are very useful to the inhabitants of the world, — although there are some persons who cannot enjoy all of man's inventions; these persons are excluded from enjoying many of earth's pleasures, among them are the slaves of the South, who are denied by man of a lighter hue to have any rights that the white man has or is bound to respect.

There are some men who deserve the good will and kindness of all.— But there are many men who defend the poor slaves and help to liberate them, and how many are there that do this? why one here and one there, and when they do it, they do it in a sly, sneaking way, for fear they will be found out, instead of doing it bravely and boldly, taking the responsibility on their own shoulders.

Man's life is short, but their art is long, and passes from one generation to another, and each generation adds more improvements. Man is compared to a flower which bloometh to-day and dieth to-morrow. None can deny that man is an ornamental object, or subject. In any gay assemblage he should act well his part, and even in the sick room,—he has a comfort there. When we see a lively, gay assemblage and see none of this feeling, prejudice, we cannot but think, Oh, if all men were allowed the same enjoyment as another, then this world would be rid of one of its long and lasting curses, slavery. All men were created equal, and why not enjoy the same equal terms, and then every one could say "equal rights to all."

How different are men in relation to death. Some regard it as a time when we will depart our lives in peace and happiness, not thinking what sorrows and joys we have to go through.— Others think it a time when we will be happy, and rid of all the cares and sorrows of this world, to go to rest to a world above where there will be no weeping, no sorrows, no evils to

come, but perfect happiness for ever and ever.

How many men are there who by industry, honesty, and perseverance, have reached high positions in society — for some of our most eminent Congressmen were poor, but by industry and honesty have reached their stations. Some, not caring for any of these things, steal lie, and swear until they are cast into prison, away from all decent society, to await a trial for murder or highway robbery. If every man were to conduct himself according to his good motives, or take example, or advice from others, there would seldom be so many outcasts from society.

GREAT TALKERS—LITTLE DOERS.

BY CAROLINE V. JENNINGS.

This is very true, and persons who are in the habit of talking and boasting what they are going to do, or what they will do, and never do it, are told, either by their parents or friends, that "great talkers are little doers;" and they tell them that before they talk so much they had better act or do what they think, and talk afterwards.

There are some persons who talk of loving their Maker, and what they are going to do towards helping others to do the same. But it is the same as if they had not said so, for they no sooner say this than they are off to something else; and thus their talk is merely for talk's sake or pastime; and we very often find that they do not love their Maker as much as they profess themselves.

Great talkers are little doers, and why? Because they spend all their time (instead of improving it in something useful) in going around talking, while other people are doing the best they can to help others. The latter is the best way, and every one will find it best if they do the same. This was carried out to a great extent by our great Philosopher, Benjamin Franklin. He always did what he said, and never talked of doing any thing without he did it. Some people talk of teaching the heathen how to love and respect his Maker, but it is no sooner said, and when last heard of, the person has fled, leaving the people in great suspense. These people are called great talkers and little doers.

This is also applied to the scholar, who is talking all the time in school instead of improving his precious moments, and when they come out in the end they are little doers. There are many incidents happening every day about great talkers and little doers, and if all would take pattern of some of our great men, they would seldom have the occasion of saying, "Great talkers are little doers."

MAKE HAY WHILE THE SUN SHINES.

BY CAROLINE V. JENNINGS.

This is a very old saying, and the words are often spoken to young persons when they go to school and do not want to learn. They are told "better to make hay while the sun shines. The kind parent who tells us

this, means that in our youthful days the mind shines forth in all its early brilliancy and strength, and in the evening of our lives, like the sun, its light and strength fades away, and the mind loses all power of studying.

A very great writer says that delay or procrastination is the thief of time. So we see that we should always do every thing that we have to do at the first opportunity, or at the exact time appointed to do it in, and then we would never be hurried, and we could

walk along the paths of life slowly and carefully, and not be like some persons, always delaying until they have so many things to do at once, that they never finish any, or if they do, they are not so well done. Thus we see how important it is to sow the seed of industry when we are young, and then after we grow old it will not be so hard for us to learn, and we could tell others, "Make hay while the sun shines."

RELIGION.

PRACTICAL RELIGION.

BY REV. A. M'INTOSH.

"See then that ye walk circumspectly."—Ephesians, chap. 5, verse 15.

We have selected this passage of Scripture as a foundation for a few thoughts on the above subject. There may be other portions of the word of God more applicable, but this one seems to suit our view at the present time. What we understand by the term "Practical Religion," is to carry out in all the relations of life, the duties imposed on us in the word of God.

I. To God. II. To our Neighbor. III. To Ourselves.

1st, To God. In reverencing His name, and in showing that respect due from a creature to his Creator. Having a regard for His attributes, and

never mention His name but with becoming reverence. We are often pained and surprised to hear persons professing "practical Christianity," use the name of God with as much familiarity as though it was a household word, or possessed by some being of inferiority to themselves. How often do we hear the name of God called to sanction the most common intention, as "God knows I wont," "God knows I mean to go," "God knows I never will," and so on, in almost every declaration they make—good meaning people, and highly religious, but so unguarded in their expressions.

2d, In worshiping God. Practical religion is implied in this. God requires this, both publicly and privately, with a blessing promised upon those who do it, and a curse upon those

who do it not. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." "Forsake not the assembling of yourselves together after the manner of some." "If any man serve me, him will my Father honor."—Hence, then, one of the duties of practical religion is to worship God "in spirit and in truth."

2d, To our Neighbor. In doing good to him—not only to him that "fell among thieves," persons who have never done us any good or harm, but even to our enemies; for "if ye love them which love you, what reward have ye." This the publicans could do. Practical religion as inculcated by our blessed Lord, goes beyond this, and says: "Love your enemies, do good to those that hate you, and pray for those that despitefully use you and persecute you." We can do good to our neighbor. There is no relation in life that we can be placed in but what we can discharge this important duty. Is he in distress, we can administer to his necessities. Have we not the means, God has given us friends who have means; is he in sickness and despair, go to his couch of languishing, whisper to him to be of good cheer, tell him you have called to see if you could be of any assistance to him, tell him you are ready to watch with him, and perform for him any of those duties due from one neighbor to another; is he unprepared, point him to Jesus and a home in the skies, tell him to "believe and he shall be saved." Is he unfortunate in any of the affairs of life, think of the good

you may do him by even showing a disposition to be kind and neighborly.

Has he been your enemy, and become, through a series of misfortunes, a subject for pity, hear what practical religion says: "If thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire upon his head;" or, in other words, you will lead him to see that the principle taught by practical religion is not naturally to be found in the human heart.

3d, To Ourselves. By complying with the advice given in the text: "Walk circumspectly." Our word circumspect, from the Latin "circumspicio," signifies to look round about, on all hands to be ever watchful and cautious; it also signifies correctly, accurately, consistently, or perfectly. Be ye, therefore, as persons professing to be practical religionists, careful of your conduct, walk by the rule which God has given you; do this in little matters as well as large and important matters; exemplify your principles, which are holy and good, by a corresponding "walk." Do not only profess, but *live* the gospel. As you embrace all its promises, be careful also to embrace all its precepts, and behave yourselves so that your enemies may never be able to say that you are holy in your doctrines and profession, but irregular in your lives. The reason for all this is obvious. Practical religion, as exemplified in the actions and conduct of its professors, is the "light of the world." By it we are to be the honored instruments in the

hand of God, to bring sinners to an acquaintance with a knowledge of His ways; and compel the world to an acknowledgement of the truth that there is a divine reality in the religion of our Lord Jesus Christ. By it the world at large is to be convinced of its good effects, and "cease to do evil and learn to do well." By it mankind is to discover the design of their creation, and their duty to their fellow man. And by its peaceful and silent influence the Redeemer's Kingdom is to grow and flourish, expanding and enlarging, until the triumphant shout of His conquering hosts is heard "The kingdoms of the world have become the kingdoms of our God."

Such, briefly, is to be the results of practical religion. Let us earnestly strive for a part of these glorious blessings. Let each one so live, that when he shall have passed away, the world may say that it was made better by his having lived in it.

A GOOD PASTOR.

The true emblems of a good minister are, a shepherd at the head of his flock, and a parent at the head of his family. The shepherd has an equal regard for *all* the flock, for the lambs as for the sheep; he seeks the wandering; he applies remedies to the diseased; he gathers the lambs with his arms; he collects them into the fold at night, and counts them as they enter, so that none may be left without; and he leads them forth in the morning into the green pastures and beside the

still waters. His care and watchfulness descends to all the flock.

And so the father of a family exercises special care over every member of it, and seeks, with equal care and diligence, the best good of them all. He exercises a general care over all, and a special care of each. So that a good minister should care for his people as a shepherd cares for his sheep—as a father cares for his family—as God promises to care for Israel when he says, "I will feed my flock; I will cause them to lie down. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." And if the Great Shepherd condescends to such duties, on what ground can under-shepherds excuse themselves from it?—*Dr. Murray.*

I WANT TO DO SOMETHING FOR GOD.

A little pale boy was seated in the kitchen of a small cottage, and occupied in reading the Bible. His mother was busily engaged in sewing, when she was suddenly surprised by hearing him exclaim: "O, mother, I am so very happy!" and the little fellow rose from his seat and came to her and laid his head upon her lap.

The mother's eyes filled with tears, for she thought her little boy had very few things to make him happy. He was sick and lame, and they were so poor that he had neither warm clothes nor proper food; but she only said: "And what is it that makes you so

happy, Richard?" The boy lifted up his pale, thin face and said: "I do love God so, dear mother; he is so good."

"And what has put that into your mind just now?"

"I have been reading about the creation, and how wicked the people had become after God had made the beautiful world for them; and yet, although they kept on sinning against him, he was full of mercy. He would have saved the cities of Sodom and Gomorrah if only ten righteous men could have been found in them; and then he let Noah be a hundred and twenty years preparing the ark, and yet the people repented not. But the greatest goodness of all was in sending Jesus to die for us. O, mother! when I think upon all that God has done and Jesus has suffered for us, I cannot help wishing that I could do something for God."

"But what can you do, my child?" said his mother; "you are too ill and weakly to work."

"I know that, mother; but I must do something. I believe that I shall not live very long, and I want to try and show that I would do good if I could. Will you get me a missionary box and let me try and fill it?"

"I am quite willing, dear Richard, only you must not be asking all the ladies who come here to see you for money; you know that would not be proper."

"No, mother, I won't do that; but I've been thinking that I might sell the little wooden knives and tooth-

picks which I make, and cut out more of the paper ornaments that Mrs. Williams liked so much, and perhaps the ladies will buy them."

"Well, my boy, I'll get the paper, and when father comes home you can ask him for some wood."

In a week from that time Richard had several little articles neatly finished and laid in a paper tray, upon which was a card with the words, "For sale, for the good of the Missionary Society."

In a very short time the good ladies who came to see him bought all the things which were in the tray, for they felt pleased to encourage the little boy, who seemed in such earnest to do good, and Richard soon found that his efforts to do "something for God" were blessed by him with success.

When the next quarterly missionary meeting took place, Richard's mother carried his missionary box, and gave it into the collector's hands, saying: "It is Richard Johnson's, my son's box, sir; and then she burst into tears, for her little boy was dead. He had been seized with a sudden illness in the midst of his efforts for the missionary cause, and after lingering a week he had died.

The box was opened, and found to contain eighteen shillings and sixpence; and this sum was soon increased by the sale of a few little articles left upon Richard's paper tray.

Dear reader, have you ever tried to do something for God? If not, begin now, for God hath done great things for you.—[Juv. Instructor.]

SELECT MISCELLANY.

YOUNG LADIES, READ!

The following is from the Hartford Daily Courant:—"What a number of idle, useless young women—they call themselves young ladies—parade our streets! 'They toil not, neither do they spin, yet Solomon in all his

glory was not arrayed like one of them.' Do they ever look forward to the time when the real cares and responsibilities of life will cluster around them? Have they made, or are they making any preparation for the onerous duties which will assuredly fall to their lot—duties to society, the world and God? They lounge or sleep away their time in the morning. They never take hold of the drudgery, the repulsive toil, which each son and daughter of Adam should perform in this world. They know nothing of domestic duties. They have no habits of industry, no taste for the useful, no skill in any really useful art. They are in the streets, not in the performance of their duty, or for the acquisition of health, but to see and be seen.

They expect thus to pick up a husband who will promise to be as indulgent as their parents have been, and support them in idleness. They who sow the wind in this way are sure to reap the whirlwind. No life can be exempt from cares. How mistaken an education do those girls receive who are allowed to imagine that life is always to be a garden of roses. Labor is the great law of our being. How worth-

less will she prove who is unable to perform it!

"It has been observed that 'by far the greatest amount of happiness in civilized life is found in the domestic relations, and most of this depends on the home habits of the wife and mother.'

What a mistake is then made by our young girls and their parents when domestic education is unattended to! Our daughters should be taught practically to bake, to cook, to arrange the table, to wash and iron, to sweep, and to do every thing that pertains to the order and comfort of the household. Domestics may be necessary, but they are always a necessary evil, and the best help a woman can have is herself. If her husband is ever so rich, the time may come when skill in domestic employments will secure to her a comfort which no domestic can procure. Even if she is never called to labor for herself, she should, at least, know how things ought to be done, so that she can not be cheated by her servants.

"Domestic education cannot be acquired in the streets. It can not be learned amidst the frivolities of modern society. A good, and worthy, and comfort-bringing husband can rarely be picked up on the pavement.

'The nymph who walks the public streets,
And sets her cap for all she meets,
May catch the fool who turns to stare,
But men of sense avoid the snare.'

"The highest and best interests of society in the future, demand a better, a more useful, a more domestic training of our young ladies."

SELECT MISCELLANY.

From the Liberia Herald of July 6th.
ALEXANDER HIGH SCHOOL.

The Examination in the Alexander High School took place in the School-room on Board Street on Wednesday the 29th ult., before a large and deeply interested audience. There were present His Excellency President Benson, Ex-President Roberts, Rev. John Seys, Rev. S. J. Matthews, and other prominent members of the community. The Examination was conducted by the Principal, Mr. E. W. Blyden.—

The recitations of the first class were in Xenophon's Anabasis, in the First and Fourth books; the description of the battle of Canaxa;—a plan of which was drawn on the black-board by J. T. Dimery, one of the students, who also translated the whole of the eighth chapter of the 1st book; and the first view of the Black Sea by the Ten Thousand Greeks, translated by M. M. Witherspoon. Those who understood affirm that the translation was critical and perfect. The same class read and was examined in Tacitus—the Germania; also in Algebra, Simple and Quadratic Equations and Arithmetical Progression. The students manifested great readiness in the solution of problems. The second class was examined in Caesar's Commentaries on the Gallic Wars, in Arithmetic and Geography. The exercises were closed by addresses delivered by two of the students, Messrs. J. T. Dimery and David M. Payne, which considerably interested and amused the audience. All left the house well pleased, only regretting

that the room was too small to accommodate comfortably the spectators present; and many who would have attended could not be accommodated at all.

There is one gratifying feature in this examination, different from any of the same character we have attended in Liberia; it is this, that the examination in higher departments of Greek and Latin, than we have yet witnessed, was conducted by a colored man, and a citizen of Liberia. It is encouraging to see our young men rising up to take the place of their white instructors, when the latter, admonished that they cannot endure our climate, are compelled to leave. May great success attend the Alexander High School under the tuition of Mr. E. W. Blyden.

FREE COLORED PEOPLE OF NEW ORLEANS.

The New Orleans Picayune says:—
"Our free colored population form a distinct class from those elsewhere in the United States. Far from being antipathetic to the whites, they have followed in their footsteps, and progressed with them, with a commendable spirit of emulation, in the various branches of industry most adapted to their spheres. Some of our best mechanics and artisans are to be found among the free colored men. They form the great majority of our regular settled masons, bricklayers, builders, carpenters, shoemakers, etc., whose sudden emigration from this community would certainly be attended with some degree of annoyance; while we

ount among them in no small numbers, excellent musicians, jewellers, goldsmiths, tradesmen and merchants. As a general rule, the free colored people of Louisiana, and especially of New Orleans, the 'Creole colored people,' as they style themselves, are a sober, industrious and moral class, far advanced in education and civilization."

"Why, we should like to ask, do the free colored population of Louisiana, form a distinct class from those elsewhere in the United States? There is, we believe, no other reason, except that the laws, and still more the customs of Louisiana, so long as the French Creole population formed the ruling class in that State, were much

less proscriptive toward the free colored people than the laws and customs of the other States. If the free colored people of Louisiana are less 'antipathetic' to the white than the same class in the other States, it is because the whites began by being less 'antipathetic' toward them. If in the other States they have not followed so successfully in the footsteps of the whites, it has not been so much for the want of emulation as from their having been confined mostly to a few menial occupations, and to their exclusion, if not by law, at least by custom and usage, from most of the callings which they follow so successfully in New Orleans."—[New York Tribune.

POETRY.

WHOM SHALL I LOVE?

BY D. A. P.

I asked the earth, with all her verdant fields,
Whose fruitful bosom countless blessings yields
 Ungrateful man;
Her voice replied, from every mountain height,
Responding vales, and rosy bowers bright,
 Love God! Love God!

'Tis he who strews my heart with fruits of gold,
And gave the beauties which your eyes behold.

The ocean next I ask'd, whose throbbing heart
Pours scaly dainties in the crowded mart,
 For thankless man;
His roaring lungs replied in notes so loud,
That his smooth bosom heaved in billows proud,
 Love God! Love God!

To bear your ships with foreign riches home,
From shore to shore He makes my waves to roam.

Next did I ask the ambient atmosphere,
Whose lab'ring womb gives healthy, vig'rous air
 To breathing man.
Forth from her lips the viewless zephyrs run,
And softly whisper'd, O thou Son of Man!
 Love God! Love God!

Through me He makes the noxious vapors rise,
And then in dew drops leave the weeping skies.

I asked the legions of the azure way,
Whose radiant beams the power of God display
 To gazing man.
Thus spake the Regent of the starry sky,
Thus did the constellations all reply,
 Love God! Love God!

POETRY.

For He whose shadow is our robe of light,
Should be to you the source of pure delight.

To hell I turned me next, where all the lost
On flaming billows are forever toss'd!

I stood, and heard,
From every burning tongue of damned ghost,
And gnashing fiend, who throng the fiery coast,
 Love God! Love God!
And Wrath, and black Despair, and Vengeance
cried,
And utter Woe, and deep Damnation sighed,
 Love God! Love God!

The heaven of heavens I ask'd, whose harps resound

Jehovah's praise through all the regions round,
 From all the lips,
And tuneful lyres of light rob'd Seraphim,
Of crowned Saints, and star-eyed Cherubim,
 The holy strains
Flow'd sweetly, loudly, through the realms of
 bliss,
In streams of perfect ecstacies,
 Love God! Love God!

LINES TO LAURA.

BY MISS A. VICKERS.

Rest, Laura, rest; for thy warfare is ended;
 Rest, for the toil of thy life's day is o'er;
Rest, for thy young heart is freed from all sorrow,
 And sickness and care thou shalt ne'er
 again know.

Thou art gone to the grave, thy tried spirit is
 freed,
 But thou art not alone amid the dead;
For an angel of light doth keep watch over thee,
 And will till the day of Christ's coming shall
 be.

Rest, Laura, rest; for thy young love was given
 To one who knew not how to value its worth;
Rest, for since thou'rt a saint now in Heaven,
 Thy mem'ry will live in our hearts while on
 earth.

Rest, Laura, rest; for I soon will rest with thee,
 My spirit now enthralled, will be happy and
 free;

Rest, Laura, rest, where thy kind friends hath
 laid thee,
 To sleep in the shade 'neath the green willow
 tree.

And when Christ shall appear with honor and
 glory;

 And Gabriel proclaim that time is no more,
Then, O then, dearest Laura, I hope to rise with
 thee,
 And those of the Saints who have gone on
 before.

CHEERING THOUGHTS.

How cheering the thought that the spirits in
 bliss

Will lend us their aid in a world such as this,
When the heart is all burthened with trouble
 and sorrow;

At the thought of the past as well as the morrow.

They come to the youth who is traveling from
 home,

And advise him to cease, and no longer to roam,
But return to the scenes of his earlier years;
To the "loved ones" he left in sorrow and tears.

They come to the maiden whose cheek flushed
 with pride

For the hearts she has captured then turned
 aside,
And they bid her beware, or perhaps when too
 late,

She may find cause to grieve o'er a desolate fate.

They come to the Pilgrim who is journeying
 alone

To the land of the blest, where his Savior has
 gone;
And they keep by his side with their pinions
 unfurled,

Throwing light on his path through a trouble-
 some world.

They come to the babe while panting and cry-
 ing

With fever and pain, and is thought to be dying;
And they patiently wait till the watchword is
 given

To bear it above to its mansion in Heaven.

Blessed thought, may it be our great consolation.

While passing through time and a life of probation,
To feel we are guided by spirits from bliss,
To a world that is fairer and better than this.

Indianapolis, Feb., 1860.

For the Repository.
MUSIC.

BY W. H. G.

Music, thy strains how sweet,
Where the rippling waters meet,
They fill the air with pleasant sounds,
Smooth and round.

I love in pleasant vales to dwell,
And hear the note of the whip-poor-will,
Dispelling sadness from my breast,
Which give me rest.

But sweeter still that voice to me,
When notes produce sweet harmony,
As caught from some Seraphic lyre,
Mingled with sacred fire.

But the sweetest notes that I do find,
Are many voices all combined
In unison of chords,
Singing praises to the Lord.

For the Repository.
RELIGION.

BY WM. H. GIBSON.

Religion, a comforter art thou,
Dispensing blessing to and fro,
In every clime, to every race,
Thy beauties seen in some fair face;
Without thee, man is ill prepared
To share the troubles thus, that are
By Demons, Devils, deep ensnared,
To bring thee to their deep laid lairs.
Thy voice was heard in days of old,
In Bethlehem of Judea told,
By angel shepherds there proclaimed,
A Savior born in Bethlehem;
From thence it flew from sea to sea,
'Twas hailed as a great jubilee;
The thraldom that had bound men fast,
Its environs were broke at last.

Thy opponents their fury poured
Against the religion of their Lord.
Jews and Pharisees combined,
Confessed at last thy mission divine.
E'en now it spreads as in days of yore,
From Europe's land to America's shore;
Asia, Africa, too, we find,
Have long in mist and darkness blind,
Worshiped their idols to an extent
Till their days of grace were almost spent,
But "hope," the Christian's anchor fast,
Will hope to save them till the last.

MISSIONARY INTELLIGENCE.

THE AMERICAN MISSIONARY ASSOCIATION.

This Association assembled for its thirteenth annual meeting in the First Congregational Church of Chicago, on Wednesday, October 19. Rev. J.

Blanchard, D. D., of Galesburgh, presided. The annual Sermon was delivered by Rev. George B. Cheever, D. D., of New York. Text Isa. lxii: 1, 10.

L. Tappan, Esq., Treasurer, read his annual report, from which it ap-

MISSIONARY INTELLIGENCE.

peared that the receipts during the year had been \$50,511 76, and the expenditures \$52,301 15. The receipts the previous year were only \$39,000. There has therefore been a gratifying increase of receipts during this year.

Rev. G. Whipple, Secretary for the Foreign Department, and Rev. S. S. Jocelyn, Secretary for the Home Department, made their usual Reports. All the meetings were well attended, showing that the West is in hearty co-operation with this Association.

MISSIONS IN AFRICA.

The following tabular statement, in the *Southern Christian Advocate*, gathered from missionaries in the field, and other reliable sources, will give an idea of the present forces and successes on the west coast of Africa. Wesleyan Methodist (English): Missionaries 20, Local Preachers 75, School teachers 160, Members 18,000, School children 5000. Church Mission (English): Missionaries and native assistants, many of whom are ordained, 120, Teachers 200, Communicants 3000, Scholars 6000. Methodist Episcopal Mission (American): Missionaries 23, Teachers 22, Members 1400, Scholars 850. Baptist Mission (American): Missionaries 23, Teachers 20, Members 700, Scholars 500. Presbyterian Mission (American): Missionaries 25, Communicants 150, Scholars 200. Episcopal Mission (American): Missionaries 13, Teachers 27, Communicants 250, Scholars 550. English Baptist Mission: Missionaries

PROTESTANT MISSIONARIES.

The number of Protestant Missionaries in the world is 1,369, who are distributed as follows: North America 125, South America 11, the Antilles and Guiana 218, North Africa 6, West Africa 107, South Africa 152, Western Asia 74, India and Ceylon 419, Burmah and Siam 39, China 72, Oceanica 146. To the above add 934 assistant missionaries, and 2,757 native helpers.

ROMAN CATHOLIC MISSIONS.

The receipts of the Society for the Propagation of Faith, for 1857, from all points of the globe, amounted to \$838,000. Their expenditures in Europe were about \$159,000; in Asia \$384,000; in Africa \$54,000; in America \$177,000; in the South Seas \$73,000. The whole amount contributed on the continent of America was about \$32,000.

REV. M. M. CLARK.

This eloquent and learned minister of the A. M. E. Church has transferred his ministerial relations from the said church to the missionary fields of the M. E. Church in Africa, under the jurisdiction of Bishop Burns.

MISSIONS.

The Hermannsburg Missionary Society, Germany, commenced a few years ago by an obscure village pastor, during the years 1853-59, sent out in its missionary ship, the Candace, to the Mission in South Africa, 96 missionaries and colonists. Within this period, eight stations have been established, and fifty persons baptised. The Society has a mission seminary containing 24 pupils, and a missionary paper with a circulation of 14,000.

STOCKTON, CAL., Oct. 22, 1859.

REVEREND AND DEAR SIR:—I must begin my letter in the usual style, that is, by saying to you, in the midst of wrath remember mercy.

Very many have been my responsi-

bilities and labors, so much so, that it is impossible for me to discharge my duties with regard to writing. I hope, therefore, that the above statement will be a satisfactory apology for my long delay in corresponding with you. I need not write you that your letters are ever a source of hope and joy to me, refreshing my care-worn spirit amid the duties and toils of this new and uncultivated field, where the myrmidons of vice hold high carnival—where the bright banner of a thrice peaceful gospel has often trailed in the dust.

On the 5th of June last, we dedicated our new brick church in this place. It cost near two thousand dollars, all of which has been paid except \$400. The church is 26 by 35 feet; two aisles, good pews, with a pulpit tastefully and elaborately finished. It is not so large as some of our other churches, but it is better finished, and is an honor to the colored people of California—an imperishable monument of their adhesion to the Right, the True, and the Beautiful.

On the 18th of August we held our Camp Meeting, the first ever held this side the Rocky Mountains, and surely God revealed his power and made bare His Omnipotent arm. It was a long-to-be-remembered time; many were powerfully convicted and converted.—We ended the meeting, went to town, and opened upon the foe.

On the 15th of October we began our Quarterly Meeting in this city. I opened with the terrors of the law, hurling the bombs of the gospel upon the citadel of sin and crime for five

MISSIONARY INTELLIGENCE.

nights. We stormed the gates of vice.

I prepared to start back to San Francisco. On the way to the boat I was met by a number of the most intelligent, as well as wicked, young men who earnestly urged me to give them just one more lecture. I consented to do so. While writing, a number are asking what they must do to be saved. A number of the most abandoned wretches have been powerfully converted. They go from house to house publishing the news of the heavenly grace. Truly the wilderness doth blossom as the rose, and rippling streams break out in the parched and arid desert.

I sincerely ask the prayers of the church on the other side of the continent that the arms of my hands may be made strong by the hands of the mighty God of Jacob. I have endeavored for more than five years to preach a free and whole gospel, that gospel which is not in word but in power, and in the demonstration of the spirit. I have aimed to bring the church up to a higher state of moral and spiritual excellence. How far I have succeeded time alone must tell.

I shall continue to pursue that course which has already brought me the inheritance of penury, reproach and loss; but amid all, my heart has been strong in the strength which God supplies through his eternal Son; and now let come losses, slanders, and toils, I will press forward until I reach the land of promise.

I am using every possible exertion to get home in the spring. I desire to see my yoke fellows in the gospel

once more before I cross the dark river. My health has been so far restored as to enable me to attend to my duties with less irksomeness and pain than in years gone by.

I have never received the Repository; Uncle Sam is in the fault, I presume. Pray for me. My regards to all who may inquire for me and regard me. Ever yours in the bonds of the gospel. THOS. M. D. WARD,

Lock Box 496, San Francisco.

P. S.—Our second Quarterly Meeting for this city begins to-night. At Sacramento on the 13th, the gates of heaven have been thrown back and descending rain now falls in refreshing showers upon the parched and thirsty earth.

SAN FRANCISCO, Nov. 4, 1859.

The city of the Golden Gate being the emporium of the Far West, the attention of the general church will be naturally directed to this point. It is the fountain from whence flow all the little rills and streamlets that refresh this vast but arid field.

The wealth, the intelligence as well as the moral worth that is identified with us exists here to a greater extent than in any other part of the State; but with all these elements of prosperity and power, San Francisco is to-day without a suitable place of worship; the house we have is neat and plain, but it is neither large enough nor located in the right place.

A committee on boundaries has been appointed. Have you completed our church history? and if so, will you be kind enough to send me a copy, and I will forward the money.

SOUTHERN LETTERS.

JUSTICE CATRON ON THE QUESTION OF ENSLAVING FREE NEGROES.

A bill is pending before the Tennessee Legislature, aimed against free negroes, designing to either drive them from the State, or enslave them.— Justice Catron, of the Supreme Court of the United States, has written to the Nashville “Union and American” the following letter, protesting against the passage of this infamous bill:

To the Editor of the Union and American.

DEAR SIR: I have for several weeks past been anxiously waiting to hear what the views of your leading journal were on the bill pending before our legislature, proposing to enslave, or drive from the State, the free colored population now amongst us. It provides that these persons shall be seized and sold, if found here after the first day of May next, if they are adults—and that the children shall be bound out, &c.; the adults are allowed to emigrate to Africa, in which case some slight aid is to be furnished by the State, to assist in their transportation; or secondly, they may seek a master and go into slavery.

Now, who are these people? There is not one in one hundred of them, to say the least, that has ever been a slave. Usually, their mothers, grandmothers, or great grandmothers, were slaves, who were emancipated by masters for meritorious services, or from benevolent motives, by the courts of

justice, and according to law. They all have a vested right to freedom by the judgments and decrees of courts. Under our Constitution of 1796, the free colored men voted at the polls.— That the old Constitution extended to them, and protected their rights to a certain extent, is free from doubt.— But I pass by this question.

My objection to the bill is, that it proposes to commit an outrage, to perpetrate an oppression and cruelty. This is the plain truth, and it is idle to mince words to soften the fact.— Let us look the proposition boldly in the face. This depressed and helpless portion of our population is designed to be driven out, or to be enslaved for life, and their property forfeited, as no slave can hold property. The mothers are to be sold, or driven away from their children, many of them infants. The children are to be bound out until they are twenty-one years of age, and then to leave the State or be sold; which means, that they are to be made slaves for life, in fact. Now, of these women and children, there is only one in ten that is of unmixed negro blood. Some are half white; many have half white mothers, and white fathers, making a cast of 87½-100ths of white blood; many have a third cross, in whom the negro blood is almost extinct; such is the unfortunate truth. This description of people who were born free, and lived as free persons, are to be introduced as slaves into our families, or into our negro quarters, there to be under an overseer, or they are to be sold to the negro trader and sent South, there to

be whipped by overseers, and to preach rebellion in the negro quarters, as they will preach rebellion everywhere that they may be driven to by this unjust law, whether it be amongst us here in Tennessee, or south of us on the cotton and sugar plantations, or in the Abolition meetings in the free States.— Nor will the women be the least effective in preaching a crusade, when begging money in the North to relieve their children left behind in this State, in bondage.

We are told that this “free negro bill” is a politic, popular measure.— Where is it popular? In what nook or corner of the State are the principles of humanity so deplorably deficient, that a majority of the whole inhabitants would commit an outrage not committed in a Christian country of which history gives any account? In what country is it, this side of Africa, that the majority have enslaved the minority, sold the weak to the strong, and applied the proceeds of the sale to educate the children of the stronger side, as this bill proposes?— It is an open assertion that “might makes right.” It is re-opening the African slave trade, in fact. In that trade the strong capture the weak, and sell them; and so it will be here, if this policy is carried out.

All over the State those who are responsible for passing the bill will have to contend with fearful public opinion, made up of all the women who have moral characters and religious feelings backed by the clergy, and assuredly by a very large majority of the members of all churches; for

we must carry along with us the important fact, that numbers of the people sought to be enslaved or driven out belong to, and are members of our various churches, and in full communion. That these great bodies of Christian men and women will quietly stand by and see their humble co-workers sold on the block to the negro trader, is not to be expected; nor will any set of men be supported, morally or politically, who are the authors of such a law.

Nor is this half the truth. Take all the free States, and how will the matter stand? There, those staunch and upright men who are struggling to uphold the Constitution and laws, and to protect the rights of the South in the enjoyment of their slave property, will be met by our law; will be taunted before the million; will have it put to them squarely whether they sanction this cruel measure as a part of the Southern creed, to wit: that all negroes, and those of negro origin can be rightly sold into slavery, or driven from their children and the place of their birth at the unrestrained will of the Southern white man? What Northern man, that has manhood in him, will not exclaim, “I abhor such a law!” It cannot be otherwise than odious to the North.

If such a measure of persecution was the work of some new weak State, and this thing done in a corner, it would not be so bad; but Tennessee is a proud, successful community; that has for thirty years exercised a controlling influence in the affairs of the nation; she has made two Presidents;

has long stood in the front rank of the great party that has governed the country so successfully for nearly sixty years, and therefore her legislation may well be cited before Northern crowds, as declaring the sentiments of the South. I put it to any fair-minded man to say whether this law, if it is passed, will not go far to crush out our friends in the North, and yet more strongly mark the *black* sectional line between the free and slave States?

Most respectfully your obedient servant.

J. CATRON.

THE FREE NEGRO BILL.

Major HENRY S. TURNER, Representative from St. Louis, Jefferson City:

DEAR SIR: I have been a citizen of this State for more than forty years, and of this city for more than twenty years, and have, therefore, seen every change that has brought the one from the infancy of territorial government and feeble institutions to greatness and power; and the other from a border village to a great and prosperous city; and it may therefore be supposed that this time has not elapsed, and these changes been witnessed, without inducing a profound attachment to the State and her institutions, and an earnest interest in all that concerns her welfare and prosperity; besides, a watchful jealousy in everything that concerns her integrity and honor.

It is, therefore, that I feel impelled, as a matter of *duty*, to say a few words with regard to a measure which is now before you, which you may soon be called upon to consider, and about

which both you and I feel the same solicitude; I mean the "Free Negro bill," which recently passed the Senate.

Nothing ever fell upon this community with a more intense feeling of horror and indignation than the passage of this bill, which was felt like a great blow struck at the heart of humanity; and everywhere could be heard the questioning: "Are we in the nineteenth century?—are we in a civilized country?—do we live under the Christian rule, or rather are we not a community of tyrants and robbers, returning rapidly on our footsteps to barbarism?"—questions that very naturally arise, if there be any meaning in the enactments of this bill; for it proposes to oppress the weak, to rob the poor, to separate man from wife, brother from sister, mother and child, with a cool remorselessness that would be a disgrace to the most barbarous tribes; to say nothing of the unconstitutionality of this law and the impossibility of carrying it into effect. I protest against it as a manifold crime, that would bring shame and dishonor upon the State.

A crime against the people, that fixes upon them a foul, gross and indelible stigma, by proclaiming that they are devoid of justice, mercy and humanity.

A crime against the State, that it licenses cruelty, oppression and robbery, whereas it has passed laws which say "thou shalt not rob, nor treat with cruelty even the dumb beast within thy power!"

A crime against humanity, that it

enacts anew all the horrors of the slave trade, (but in a more iniquitous form, because under the apparent sanction of a civilized people,) by depriving free and civilized men of their inalienable rights.

A crime against the world, that it rolls back the tide of civilization and encourages a return to barbarism.

And lastly, a crime against God himself, because it seals up the fountains of mercy which he has opened in every human heart.

Save us from the ignominy of such a law, save us from the disgrace and injury it will inevitably entail! I say to legislators, pause before you dishonor the State by the record of such an act, for as sure as humanity lives, the day will not be far distant when your successors will turn to the record with shame and mortification, and draw lines dark and deep around it, and write upon its face, "Expunged by order of the State." But the deed will then be done, the seal set to an ignominy, and the great moral, religious and conservative State of Missouri, become a "by-word and a jest."

Then may the Northern fanatic well exclaim, "We have charged you with cruelty and oppression to the poor negro, which you have denied, behold the evidence of your shame written with your own hand."

And what will be the effect upon the commercial and financial prosperity of the State? Our bonds, although hedged round with every guarantee that it is possible to give, are always at a low figure, in comparison with others in the market, whilst the credit of our

merchants and manufacturers stand among the highest.

When the reason of this is asked, the reply is, "we have no faith in the people who make your laws, what they do one day they may undo the next." Right in the face of this, by the enactments of this law, that we no longer regard law, justice or humanity, and a seal is set to the credit of the State, and our bonds will sink to such a point that no capitalist will touch them, and our State improvements languish and die.

Looking upon it, therefore, with these views, it seems to me of more importance than all other business of the session, and I earnestly ask, what I know you mean to give, your best efforts for its defeat, for with its passage falls the honor and credit of the State.

I was in the interior of Arkansas last winter, about the close of the last session, and well remember the feeling of pleasure and pride I experienced on reading the closing and crowning act of your labors in Jefferson City, by appropriating \$2,000 to assist in purchasing Mount Vernon, being the first appropriation made by any of the States. About the same time the Legislature of Arkansas passed their cruel free negro law, (of which this seems to be a copy,) which is now doing its work among heart-broken men and women. I held the two up before me and exclaimed: "Look upon this picture and on that," and behold what a contrast between sister States lying side by side; the one leading the van of patriotism and civilization, the

other returning to barbarism, and my heart glowed with pride that I was a citizen of Missouri. How little did I think that pride would be changed to mortification and shame! Pause, therefore, legislators, before you commit yourselves to such an act. Reflect upon the injustice, the anguish, the misery, it will occasion. If you are in doubt about its policy, lay it over and go back to your families, and ask your wives and children what they think of it. Ask them how *they* would like to be robbed of the little they possess—the fruits of honest toil and industry; how *they* would like to be sold into slavery, separated from each other, wife from husband, brother from sister, the mother from the nursing child; and their looks of horror, and the cry of anguish that will come up from those true human hearts will be a sufficient answer, and you will go back to your legislative seats better and wiser men.

Very truly, W. G., JR.

A WORD FOR THE REPOSITORY

To the friends of the Repository we would say that it still lives, and is in a healthy condition, and it only remains for you to say that it shall continue to do so. It might with very little effort be made one of the best (it is already) periodicals we have ever had. The talent composing its contributors is the finest among our people that are in the habit of appearing before the public, and we might increase the number until it could be made in its contents as brilliant as the

sun. The times and circumstance in which we live seem to call loudly for something of the kind, and I hazard nothing when I say that we are the largest Christian denomination in the Union without an organ of some kind. Does it argue well for our people that this should be said? True, it is not designed to be a vehicle of ordinary communication, but to exhibit the talent existing among us; and as such, it ought to be the more acceptable.—Let each one renew their subscription, and get a new subscriber, and our word for it, it will more than repay you for all your trouble, and while you are doing that send us a communication on some interesting subject, and let its future pages be filled with entirely original matter.

PHILADELPHIA.

A Philadelphia correspondent of the Congregationalist, claiming to know, thus writes: The religious interest generally seems to be deepening throughout the city; but after all the efforts put forth, it is presumed that not more than one third of the six hundred and eighty thousand souls which it is estimated the city now numbers, attend church regularly.—Imagine, then, four hundred and fifty-three thousand souls here who do not attend the public worship of God!—One third of the whole population here would fill all the churches to their utmost capacity. Where, then, are the other two thirds? What a work yet remains to be done in the church going population of this great city.—*Religious Herald.*

REASONS WHY WE SHOULD HAVE ONE RELIGIOUS WEEKLY PAPER IN THIS UNION.

BY REV. E. WEAVER.

First. Because we are an independent body of Christian believers, and therefore wish to be fairly represented as such; and to do this, there should be at least one weekly paper under our control, as the times and the surrounding circumstances show or demonstrate clearly.

Second. More or less, religious denominations of every order, have one or more weeklies to meet the condition and wants of their own society, in imparting such information to them as they may need. Every mother knows better what her child or children need than a stranger. A stranger would know nothing about the constitution of the child; hence the child would suffer in many instances, only because the stranger is not acquainted with its wants, and the kind of food adapted to its constitution. Not so with that mother who has been with her child from the first time it was heard to cry in this our world. She knows what kind and how strong the food should be for its health. Hence the same may be said of religious denominations, and especially among a class of people whose majority have not had the opportunity or privilege of cultivating their minds and hearts, hence the advantage.

Third. We should have a weekly paper of the forementioned kind, because in all the United States of

America, among the colored people, there is not to be found one religious paper; and the only religious organ in public print, of that order, is the Repository. That we have published for the last two years, and it is issued every three months only, for the Literary Societies; and if there were no other reasons why we should have a weekly paper, this of itself is a sufficient one to arouse the spirit of all our people and our friends to action.

Fourth. We should have a weekly, because, should any one of our Bishops, Elders, Deacons, Preachers, Stewards, Trustees, or members of our Church, or among our people, who have been great and useful in the Church, and when called from time to eternity, it could and would be known to the smallest capable of discerning, throughout the entire connection, and, being without a weekly paper, this intelligence would be isolated, and like a dumb brute, die without generally being known; hence the propriety of a weekly paper, even in this direction, which is apparent to all.

Fifth. There should be a weekly paper, as a medium by which our young men and women could improve their talents, for God has given us talents to improve. We have a number of young men and women whose parents have spent time and means in preparing them for usefulness, in this life, as well as the life to come. These are minds susceptible of great improvement, and where there is no source by which they can be encouraged, their talents must remain buried, and though you may send a child to

school twenty years, arriving to manhood, and if he has no way by which he can improve that talent, of what service would it be to him, or to his fellow men, or his country? We answer none; and therefore we think this idea is clearly demonstrated to every thinking mind.

Sixth. We should have a weekly paper because it is a source of intelligence by which we can hear from different localities wherever our people may be scattered throughout the United States, wherever connection extends, and where such a paper should go into every family, which ought to be without any obstruction whatever; now these are but some of the few reasons assigned why we should have a weekly religious paper, which we think is alone sufficient to convince all of the need of such a one.

Let us now ask how is such a paper to be brought about? We would answer, 1st, let all of our colored people without regard to *sect*, contribute, as a free will offering, to aid in creating a capital of ten or twenty thousand dollars, as well as from those of our white friends, who we believe are always ready to help in a good cause; and by this means we will be ready by the 1st of June, 1860, for the publishing of a weekly paper; and then with the aid of the subscribers, whom we would be able to procure, if the price is put at, say \$1,50 per annum, then we would be able to continue publication regularly. Why, then, not all look the matter straight in the face, and be determined to put your shoulder to the wheel, and though we

have been much discouraged, let us try, try again, and by and by, we will be able to ascend the hill.

We answer, in the next place, that if a good financier and economist can be secured to carry out the will of the General Conference, we will pledge our wedding vest that it will live four years at least.

It is not every good man that is a good financier, by any means, neither is every man, who is a classical scholar, adapted to such a position, notwithstanding a man may possess the *qualification*. One man may take five dollars and spend it to better advantage than another would fifteen dollars.—They may both be good and honest men, too. For a proof of this, we remark, that some lady cooks may have all the necessary materials to cook with, and every convenience around them, and they will be from three to four and five hours in getting it ready to be placed on the table, and when it is thereon, it is by no means adapted to the appetite of her guest. Take another woman and give her one-third of the material and in less than one-third of the time, she would have it ready to be placed on the table, and much more suited to the appetite of her guest, than the other one with all the materials. Now these may both be good and honest women, but one is much better adapted to this position, than the other, for she will be five hundred dollars advantage to her employer and the other only two hundred dollars, or in other words, one would save her employer so much, while the other would sink so much for the firm.

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OF

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AND OF

SCIENCE AND ART.

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1861.

school twenty years, arriving to manhood, and if he has no way by which he can improve that talent, of what service would it be to him, or to his fellow men, or his country? We answer none; and therefore we think this idea is clearly demonstrated to every thinking mind.

Sixth. We should have a weekly paper because it is a source of intelligence by which we can hear from different localities wherever our people may be scattered throughout the United States, wherever connection extends, and where such a paper should go into every family, which ought to be without any obstruction whatever; now these are but some of the few reasons assigned why we should have a weekly religious paper, which we think is alone sufficient to convince all of the need of such a one.

Let us now ask how is such a paper to be brought about? We would answer, 1st, let all of our colored people without regard to *sect*, contribute, as a free will offering, to aid in creating a capital of ten or twenty thousand dollars, as well as from those of our white friends, who we believe are always ready to help in a good cause; and by this means we will be ready by the 1st of June, 1860, for the publishing of a weekly paper; and then with the aid of the subscribers, whom we would be able to procure, if the price is put at, say \$1.50 per annum, then we would be able to continue publication regularly. Why, then, not all look the matter straight in the face, and be determined to put your shoulder to the wheel, and though we

have been much discouraged, let us try, try again, and by and by, we will be able to ascend the hill.

We answer, in the next place, that if a good financier and economist can be secured to carry out the will of the General Conference, we will pledge our wedding vest that it will live four years at least.

It is not every good man that is a good financier, by any means, neither is every man, who is a classical scholar, adapted to such a position, notwithstanding a man may possess the *qualification*. One man may take five dollars and spend it to better advantage than another would fifteen dollars.—They may both be good and honest men, too. For a proof of this, we remark, that some lady cooks may have all the necessary materials to cook with, and every convenience around them, and they will be from three to four and five hours in getting it ready to be placed on the table, and when it is thereon, it is by no means adapted to the appetite of her guest. Take another woman and give her one-third of the material and in less than one-third of the time, she would have it ready to be placed on the table, and much more suited to the appetite of her guest, than the other one with all the materials.

Now these may both be good and honest women, but one is much better adapted to this position, than the other, for she will be five hundred dollars advantage to her employer and the other only two hundred dollars, or in other words, one would save her employer so much, while the other would sink so much for the firm.

Vol. III.

JANUARY 1861.

No. 1.

Repository

OF

Religion and Literature,

AND OF

SCIENCE AND ART.

J. M. BROWN, Editor.

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CONTENTS FOR JANUARY.

Religion.

Biographical Sketches of Bishop Allen and his Coadjutors. No. vi.....	1
The Rose Bud; or, A Visit to an Invalid,.....	4
Extent of Female influence, and importance of exerting it in favor of Christianity	6
Duty of the Ministry toward the Young,.....	9
The Power of the Church of Christ,.....	11
The Responsibilities of Youth,.....	13
A glance from the Seasons to the close of the Year,.....	15

Literature.

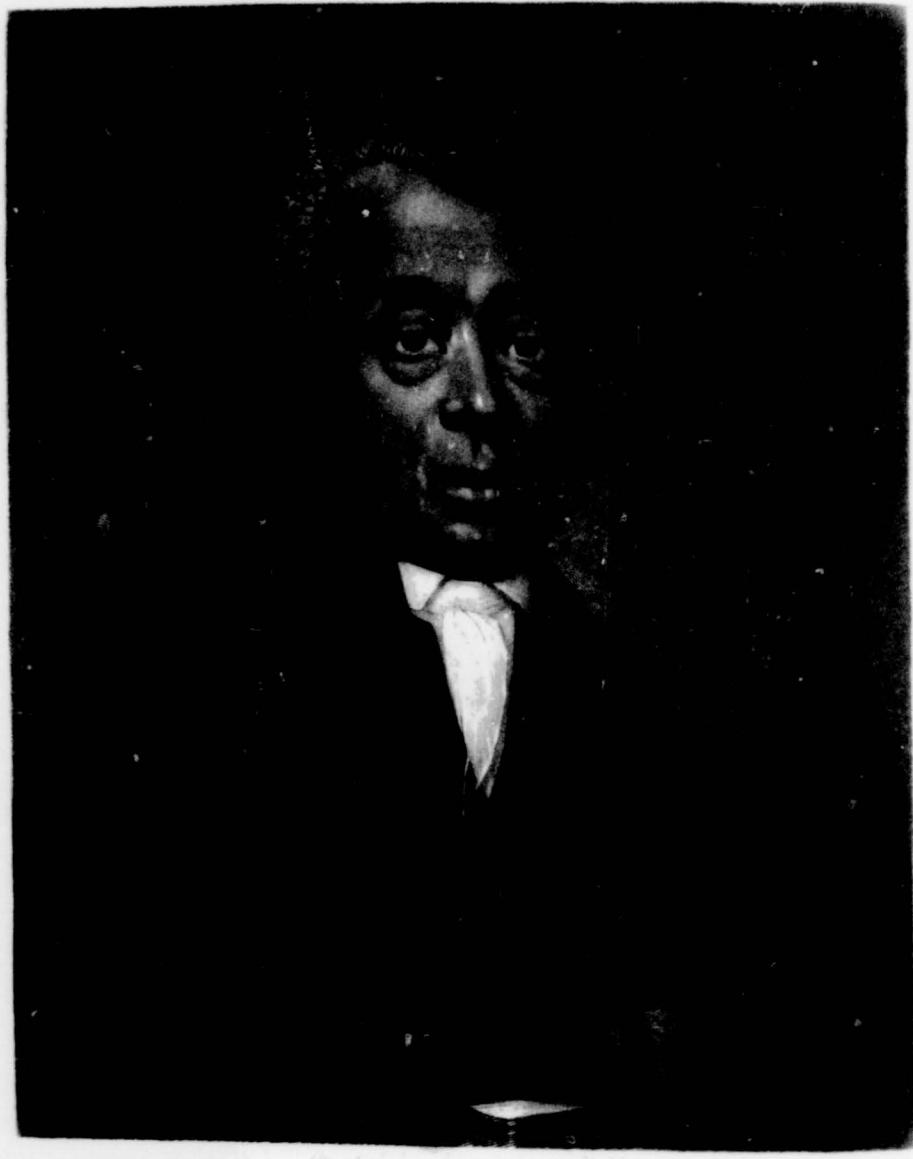
An Address on General Improvement,	17
Greatness and Great Men,.....	20
Liberty,.....	23
Self-Improvement	25
The Study of Languages,.....	25
A Gem,.....	26
The Stormy Petrel,	27
The Proper Training of Children,.....	27
An Address,.....	30
Address,	32

Scientific.

Incentives to the Study of the Natural Sciences. No. v.,	35
An Essay upon Health,.....	37

Children's Room.

The Timid Child's Hymn,	46
The Starlight Lesson,	46
The Best Dress,.....	47
The Angels in the House,.....	47
Politeness,.....	47
The Japanese Embassy,.....	47
What hath God Wrought ?.....	48



R Allen

At the command of
the Bishop of the colored Methodist Church

Repository

RELIGION AND LITERATURE.

Vol. III

PHILADELPHIA, JANUARY, 1861.

No. 1.

RELIGIOUS DEPARTMENT.

BIOGRAPHICAL SKETCHES.

BISHOP ALLEN AND HIS COADJUTORS.

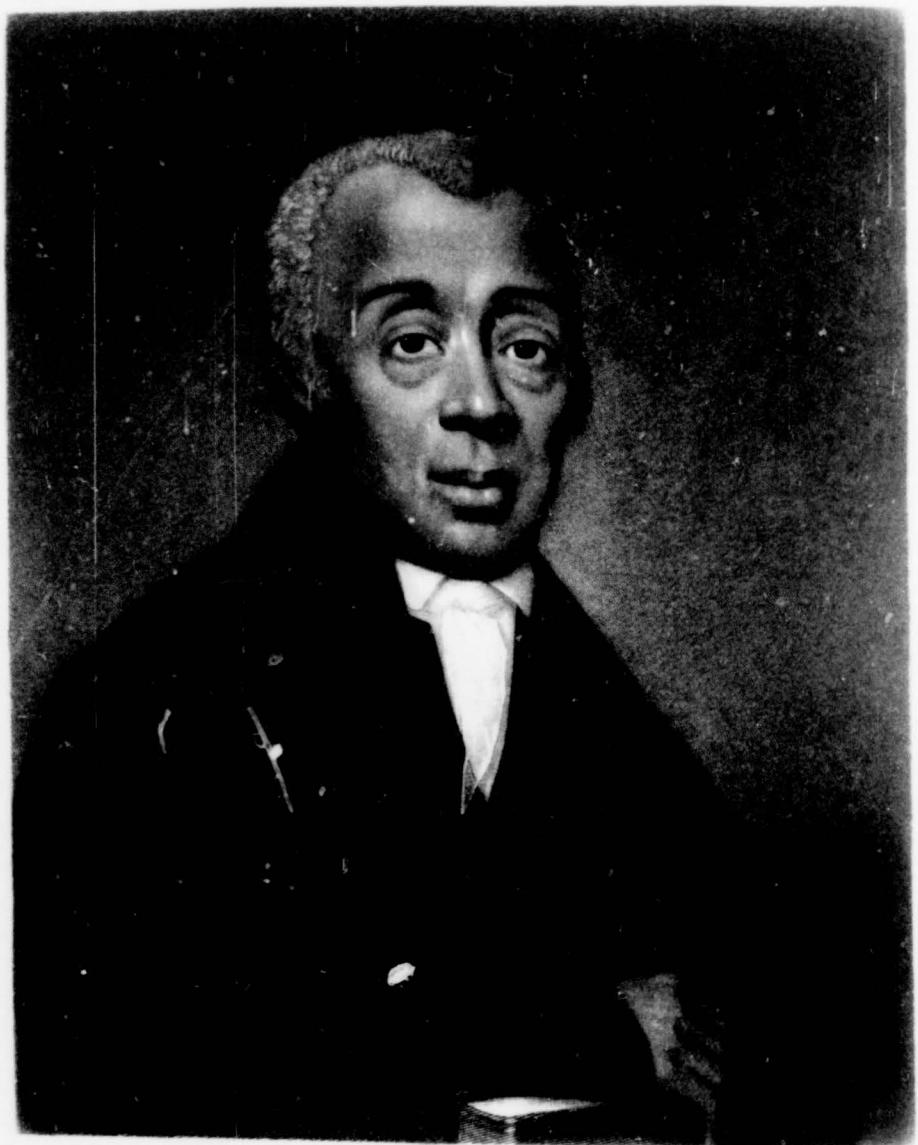
20-31.

BY REV. JOHN W. BROWN.

“In these things were we born: What the time favored pastile youth, draw a today, and tomorrow with an uncertain aspect; if to-morrow the anticipated result of your judgment, and the day after the charter of salvation.”—*Patmos.*

There are divine like visions—the dreams and the aspirations which controlled the thoughts and shaped the actions of young Allen when following the mental pursuits of a slave upon the plantation of his master in the State of Delaware. Frederick Douglass said, “that the wafting of the waves of the Chesapeake Bay and the unfurled sails of great ships passing over that Bay, whispered into his soul the liberty—taught him hope and

“at this point, a star was perceptible to look beyond his chart.”—*over the ocean* the colored members knew his own condition—he loved the Methodist Church, both in Baltimore—he sought, as we have done, in Washington, Del., for the



R. Allen

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No. 1.

RELIGIOUS DEPARTMENT.

BIOGRAPHICAL SKETCHES
OF
BISHOP ALLEN AND HIS COADJUTORS.

NO. VI.

BY REV. JOHN M. BROWN.

"Do these things mean nothing? What the tender and poetic youth dreams to-day, and conjures up with an articulate speech, is to-morrow the venerated result of public opinion, and the day after is the charter of nations."—PHILLIPS.

Dare any divine the visions—the dreams and the aspirations which controlled the thoughts and shaped the actions of young Allen when following the menial pursuits of a *slave* upon the plantation of his master in the State of Delaware. Frederick Douglass said, "that the wafting of the waves of the Chesapeake Bay and the unfolded sails of great ships passing over that Bay, whispered into his ears *liberty*—taught him hope and inspired him to *look beyond his chains*." He saw his own condition—he loved his brethren—he sought, as we have

seen, to emancipate himself by the purchase of his own body. This he effected, and at once consecrated himself to the work of the ministry. At this crisis manhood had grown upon him, and the conflict with strong opposing foes, enured him for the duties now pressing themselves upon him. The struggle for religious liberty had not been without success. The church in Philadelphia, the scene of his conflict, had just emerged into an independent position. She had as absolutely put forth her declaration of independence as any other branch of the Methodist family. The Christmas General Conference, December 25th, 1784, did not set up more absolutely her independence than did Bethel Church at the corner of Sixth and Lombard streets, Philadelphia.

Just at this point, a stir was perceptible amongst the colored members of the Methodist Church, both in Baltimore and Wilmington, Del., for the

R. Allen

reasons which induced the move in Philadelphia.

This led to the call by Rev. Richard Allen, of all colored persons favorable to the organization of an independent body of colored Christians. They convened in April, 1816, in Bethel Church, Philadelphia.

Delegates presented letters from Baltimore, Wilmington and Philadelphia. The delegates from Baltimore were Revs. Daniel Coker, Henry Harden, Richard Williams, and Father Jacob Gilliard.

The delegates from Wilmington, Del., were Rev. Peter Spencer, and Peter March, or Marsh.

The delegates from Philadelphia, were Rev. Richard Allen, Jacob Tapisco, James Champion, Jeffery Beoulah and Clayton Durham. These venerable sires met not less solemnly nor less impressed with the important duties devolving upon them, than were the council which met at Constantinople, A. D. 381, to form what is now known to the church as the "Nicene Creed."

The meeting was organized by electing Rev. Daniel Coker, of Baltimore, President of the Convention. Then the delegates which met those of Philadelphia, "taking into consideration *their grievances*, and in order to secure the privileges, promote union and harmony among themselves, it was *resolved*, That the people of Philadelphia, Baltimore, &c., &c., should become one body under the name of the African Methodist Episcopal Church." The Rubicon was passed—no possible chance to recede. It will

be seen, in the resolution creating the name and stating the places which enrolled themselves under the banner of the African Methodist Episcopal Church, that Wilmington, Del., is left out.

The reason is that Mr. Spencer and his co-delegate, would not unite with their brethren, as they were opposed to the election of either Allen or Coker to the Episcopate, because 1st, they claimed that Mr. Spencer should be elected. They reasoned that their church had existed longer than Bethel—that they had left the Methodist Church prior to all other colored churches—that this gave them "priority of birth," and therefore Rev. Peter Spencer should be the man elevated. 2d, They differed as to the form of Church government. Rev. Richard Allen and his friends, while they separated from the Methodist Episcopal Church preferred the Episcopal form of Church government—but Mr. Spencer adopted a mongrel Church government—partly Congregational, Presbyterian, Methodist, and in one particular, they are like the Quakers—they oppose a "hired ministry," and they have no special liking to an educated ministry or at least they have not as yet evinced any.

Wilmington was for many years their stronghold, and, indeed, their's was the leading church, but as the young have learned to despise ignorance and superstition, they have followed other lights. The church once powerful and influential in that region is now weakened by intestine broils until, in Wilmington alone,

there are two organizations in existence and another in embryo, already. They have churches in Pennsylvania, New York, and New Jersey, and I am told in New Haven, Connecticut.

Mr. Spencer, was, notwithstanding his opposition to the African Methodist Episcopal Church, invited by the Convention to fill an appointment on the Sabbath of the Convention, which he did, his hymn on this occasion was,

"Plunged in a gulf of dark despair, &c."

And his text was, "*For their rock is not as our rock, even our enemies themselves being judges.*"—Deut. 32, 31. The sermon over, Rev. Peter Spencer left Bethel and was never known to enter that church during his life-time, although he lived many years after. Thus ended all negotiation! Thus ended all intercourse with "Bethel People!" During his life-time a minister of the African M. E. Church was not known to enter his pulpit. Not so now, there is a *cold* interchange.

The Church organized, and the Episcopal form of Church government adopted, it only remained for the remaining members of the Convention to elect a Bishop. What a name for a *black man* to assume! Just at this period the smoke of the revolutionary camps had not yet passed away. The declaration of sentiment by Thomas Jefferson, was not then, as now a meaningless sentiment, "*That all men are created free and equal.*" These simple-hearted Christian Ministers did not suppose but that truism was applicable to black as well as white men, and also

they supposed Rev. John Wesley meant just what he said, when he taught that a *Presbyter* and *Bishop* were *equal*, impressed thus, they solemnly united in prayer to Almighty God to direct them in the choice of the man to guide the Church of God. At this crisis Rev. Richard Allen had business at his country home, and while there the members of the Convention went into an election of a Bishop. The result of the election was that the Rev. Richard

Allen, of Philadelphia, and Daniel Coker, of Baltimore, were both elected to that office. When Rev. Richard Allen returned from the country, he was informed of his election. He arose in the Convention and stated, "that he was perfectly resigned to the will of the Convention, but as there were but two churches—the one in Philadelphia and the other in Baltimore—he saw no necessity of having two Bishops—that they would be a laughing-stock for their enemies and to the community.

He was perfectly willing that Mr. Coker should be the Bishop but he would resign his election." This brought the Convention to an unexpected position and to them rather an embarrassing state. Some of the members proposed that the election "be thrown over-board," that they ballot for one man and the man who should receive the most votes should be the Bishop. They did so and Rev. Richard Allen received the greatest number of votes. He was unanimously declared the first choice of the African Methodist Episcopal Church of the United States

of America. He was the first colored man who had received such a position upon this continent, "and on the 11th day of April, 1816, the said Rev. Richard Allen was solemnly set apart for the Episcopal office, by prayer and the imposition of the hands of five regularly ordained ministers, one of whom, Rev. Absalom Jones, was a priest of the Protestant Episcopal Church, who was then and continued in good standing under the diocese of the Right Rev. Bishop White, of Pennsylvania. At which time the first General Conference in Philadelphia, did unanimously receive the said Richard Allen as their Bishop, being fully satisfied with the validity of his Episcopal ordination."

This over, the Bishop remarked that the next thing which occupied their attention was the preparation of a Discipline; "whereby we may guide our people in the fear of God, in the unity of the Spirit, and in the bonds of peace; and to preserve us from that Spiritual despotism which we have so recently experienced—remembering that we are not to lord it over God's heritage, as greedy dogs that can never have enough. But with long suffering, and bowels of compassion bear each others burthens, and so fulfill the law of Christ, praying that our mutual striving together for the promulgation of the Gospel may be crowned with abundant success."

The Convention over, the members separated, each felt and acted as if he had commenced an important work. A Bishop—a Church organized—and

more, a new religious community commenced. Ministers of the African race ordained—the bread of life to be broken by men of color—the Scriptures to be taught to the flock of Christ by men of their own race. True kindred feelings controled the bosoms of the colored or white ministers at this time, but as we shall show in a subsequent number that "*it is all for the best.*" We shall content ourselves in joining in the words of the following:

"The God of Bethel heard her cries,
He let his power be seen,
He stop'd the proud oppressor's frown—
And proved he was a King.

Then saud them in the trying hour,
Ministers and Councils joined,
And all stood ready to retain
That helpless Church of thine.

Bethel surrounded by her foes,
But not yet in despair,
Christ heard her supplianting cries—
The God of Bethel heard."

THE ROSE BUD;
OR,
A Visit to an Invalid.

BY MRS. HENRIETTA S. WILSON, BALTIMORE, MD.

"Cast your bread upon the waters and thou shalt see it after many days." Eccl. xi. 1.

As SELINE sat musing by a cheerful fire one morning in the month of February, she says to herself, I think I'll make some calls on the sick, as I have two hours yet before dinner.

"Seed sown in good ground will spring up and bear fruit abundant." She hastened the task of the toilet, and after having knelt to implore the blessings of God, wended her way to the house of an invalid whom our Heavenly Father, in the bounteousness of his love, had laid his finger upon, for He hath said, "he whom I

love I will chasten." With what joy should we reciprocate that love so freely given—that love that knows no change? For immutability is one of his attributes. "I am the Lord, I change not."—Mal. 3, 6.

Now dear reader, as Seline ascended the marble step and raised her hand to pull the bell, her imaginations were enlivened with the idea that she would be a welcome guest. As she made the visit for the express purpose of administering to the spiritual wants of the invalid, and if possible to draw her affections from transitory things to those above. The door was opened by a male attendant who politely conducted her into a spacious parlor. Having been seated a few minutes she heard a light foot-step approaching, the door opened, and in came the invalid, with hands extended and a gracious smile welcomed the stranger with expression of much gratitude for a visit so unexpected and at a crisis so much needed, as is natural her spirits would sink with the infirmities of her body, it was then she needed consolation and sympathy.

After the usual greeting they seated themselves and engaged in profitable converse. Having dwelt a few moments upon the shortness of time, and the merits of the atonement, the various means "God the Creator" of all men had to bring us to his footstool, they joined in fervent prayer. That prayer was borne by angelic messengers to the throne of grace and mercy. All praise be thine who liveth; and reigneth forever.

Seline observed tears of penitence

streaming down the pallid cheeks of the invalid as she reseated herself, while those of sympathy were glittering in her own dark eyes which were expressive of truth and gentleness.

And as she sat in silence the following simple lines (effusions of her own brain,) flashed upon her senses:

The soul o'erwhelmed in grief,
Bow'd down with filial tears;
How soon 'twill find a sweet relief,
In penitential tears.

Fountain of grief cease not to flow,
Let angels bid you cease;
Then may our future conduct prove,
That all is love—that all is peace.

She then put a tract in the hand of the invalid and bade her farewell with a promise of renewing the visit so profitable to both.

Seline had just reached her home in time to catch the last note of the wild bird's song as he flit from spray to spray in her favorite little garden. The sun was sinking in the golden west, and how happily she whiled away the twilight hour in thought of the rose (soul) that was made to bloom in paradise.

Must it be left to be burned as stubble? No! I will by the help of His Holy Spirit, endeavour to save it from perishing. Weeks passed on; occasionally she would hear from her invalid friend. Having many duties to perform, she was prevented from making as many calls as she otherwise would have done. The weather too, very inclement in connection with a constitution rather delicate, compelled her to remain within door until spring, with all its attractive beauty had returned. Seline then renewed her visits. With what joy

did she observe the rose-tree that had half fallen into decay from neglect show signs of life? Oh! thought she, how I should dearly love to see it bloom and inhale its rich odor. I will dig gently around the root. As she spoke she took from beneath her shawl an instrument* and tenderly loosened the earth. Having done thus she placed it on the window-sill to get the sun's pure rays, then left it for a few weeks while on a visit to a relative in the care of "Him," who is ever watchful. Seline's last visit to the invalid happened on one of those beautiful bright summer days in the early part of June. The air was balmy with a clear blue sky, contrasted hither and thither with silver clouds. The orb of day had reached its meridian splendour. The bright queen of spring had left her mantle upon the trees, flowers in all varieties sprang up in her foot-prints, while the matin song of the minstrels of air sent their praise of melody to the most High. How beautiful is this earth that our Creator has made for his frail children to dwell in; everything is breathing his goodness and glory—a faint type indeed of man's heavenly rest. These were the thoughts of Seline as she journeyed on her mission of love and duty. She soon reached the dwelling of her invalid friend, and was seated near the window admiring a rose-bud modestly hiding within the thick foliage of the once half-decayed rose-tree. She sat in silent admiration until her soul

filled with holy joy. In the midst of her ecstasy, a dense cloud arose until it spread in fearful darkness o'er the sky. The distant roar of heaven's artillery betokened the pending of a terrific storm. Suddenly there arose a mighty wind and nipped the bud from off the stem, and carried it far beyond the reach of mortal eye, till it rested at the foot of a large mountain. The river of God flowed above its top, the crystal sea laved its base. Now in an atmosphere more genial to its growth, it spread forth its golden petals. The rich perfume filled every house in that heavenly mansion. Angels came in throngs to welcome the newcomer until the whole host of heaven stood around that holy mount. Cherubims and seraphims struck up their well-tuned harps, while the sweet redemption song in strains of melody resounded through heaven's high arch. For thus they sang, "Glory, honor, praise, and power, be unto the lamb forever," "Jesus Christ is our Redeemer, hallelujah, hallelujah, praise the Lord."

EXTENT OF FEMALE INFLUENCE, AND IMPORTANCE OF EXERTING IT IN FAVOR OF CHRISTIANITY.

BY REV. A. L. STANFORD.

THIS is a subject which perhaps, has never as yet so powerfully arrested the attention or deeply impressed the hearts of christians as it demands. The interest of christianity and the welfare of the world require the subject to be presented to the female

* Douglass Sermons.

mind in the simple light of fact, that woman should understand the extent of her influence, and feel her consequent responsibilities both to God and man in assisting to mould the destinies of the world. As to the extent of female influence in the world, it is beyond computation, immense. In all civilized countries, female influence reaches the deep and secret springs of human action; it is an influence which may be every where exerted; its boundaries are those of the earth, and the duration of its effects can only be measured by eternity.

1st. The influence of the female sex exerts itself over the earliest period of rational life. "A child for example." The first being that a child knows its mother or nurse. To that young heart the mother is the first object of affection and reverence. The mother presents the earliest lesson which the young immortal ever learns; her voice, her tears and smiles, her caresses and reproofs are the subjects of infant observation; to mothers more than to any other human being is committed the important business of moulding the intellect of every successive generation. Oh! how full of interest is this thought, that the infant who now lies in the cradle or in its mother's arms is receiving the impressions or outlines which may form the character of the future man or woman! That pious mother may put forth an influence, which, by Divine aid may save her child from vice and immorality, while the mother who is living without God or without a Scriptural

hope, may put forth an influence which will destroy the soul of that little one, who is dependent upon her care and instruction. If all females were christians, and such christians as they ought to be, a hope might be cherished that the world would soon be converted from vice to virtue; if the influence of females universally was directed in the cause of christianity, the next generation would, doubtless, live in a new world morally, and as a part of their employment, would be constrained to celebrate the final victories of the cross of Christ.

2d. Female influence is great in the family circle. In countries blessed by civilization and christianity, the wife or mother is a kind of presiding spirit in the sanctuary of domestic life. The Divine Being never designed that woman should be a menial or a mere slave for the man, but he intended her to be mans' partner; how full of meaning are the words "help meet," spoken of in Genesis, second chapter and eighteenth verse. The wife may be truly termed the vice-president of the family association; for as the duty of the vice-president is to assist the president in the faithful discharge of the duties appertaining to his office, so in the same light, I conceive it to be designed by the Almighty, that she should be an "help meet" for her husband. The wife's influence, then, of whatever character it may be, spreads itself over the habitation of her family and takes deep and fast hold on the sentiments and hearts of her little community. The order,

moral habits, piety, and happiness of families are as much, or even more, under the control of females than under the control of the other sex; for while the husband or father is pursuing his business abroad the wife or mother is imparting a cast of character to those around her at home, which may extend through many generations. The wife too, in all ordinary circumstances has an influence over her husband, and more especially if she be a virtuous woman; Solomon sayeth, "the heart of her husband doth safely trust in her, so that he shall have no need of spoil," (Proverb, 31st chapter, and 11th verse); she is his chosen companion and before her influence can be annihilated the ties of nature must be sundered. Seeing then that female influence is great in the family circle it depends much upon her influence whether religion shall be admitted into her family or whether the door shall be closed against its entrance.

3d. Females have it in their power to do much good among the children of affliction.

Sin has rendered our world the abode of deep and dreadful suffering; the mark of God's displeasure upon it may be everywhere seen. Disease, affliction, and death are moving on in their melancholy course and making the earth desolate. It is the business of every philanthropist and christian to diminish the amount of human misery; if we would act for God and eternity, much of the employment of life must consist in relieving the wants of the needy,

administering to the sick, imparting consolation to the afflicted, and in drying up the mourner's tears. For these works of benevolence females are peculiarly fitted, their natural sympathies are cast in the proper mould for this business; they have a temperament of mind which disposes them to weep with those that weep; and in the chamber of disease, and by the pillow of death the pious female is mercy's angel; here, amidst groans and wretchedness, if her influence is properly directed, the Holy Spirit may bless her efforts and impress heaven's image on the hearts of those afflicted.

4th. Females have a vast moral influence upon the society at large. There is no department of human life and no human-inhabited corner of the world where their influence is not felt. If we look at their control over the great movements of society, the ordinary scenes of social life, the prevailing amusements of the world, and it will be seen that they have a moral power which hardly knows a limit. I ask what man could be a drunkard if he was sure that he would meet with universal female reprobation? How long would the amusement of the theatre continue to corrupt our cities if no female would take her seat in the great temple of vice? How long would the ball-room be crowded, and dissipating parties maintain an existence if every female was to set her face against them, and resolve to go to no place where the voice of Christ is not heard or a religious duty does not call her? Let these questions be

truthfully answered and we can plainly see, that upon the practical virtue of the world female power and influence is great.

But 5th and lastly. The interests and welfare of the church may be greatly promoted by female influence being exerted in the cause of christianity. Have not females done much in the cause of Christ? I answer they have. I say nothing now of female piety in ancient times, I pass by Sarah, Deborah, Ruth, Hannah, and others, and confine myself to the Gospel dispensation, and I find that pious women have done much good in the kingdom of Christ. Women were among the most active and ardent of Chrit's followers while he was on earth; what honorable mention does the Saviour make of that pious female who anointed his head with precious ointment as he sat at meet with the disciples; they followed the son of God and administered to his necessities while here below; they stood weeping by the cross when even the apostles were scattered abroad like sheep. Oh! blessed Redeemer! do I see thee deserted by all thy disciples in the hour of thy deepest agony! yet those devoted heroines, whose love nothing could quench, whose fortitude nothing could shake, still cleave to thee, thou man of sorrows! yes, his very sepulchre was dear to their hearts; and in every succeeding age female activity and usefulness in the Church of Christ has greatly aided the progress of the gospel, and by the grace of God much more may be accomplished by female effort. I

do not encourage females to ascend the pulpit to preach, unless they are anointed and set apart for this work by the Divine Spirit, but I invite you kind sister to come near the cross and throw your influence around it; Oh! hasten, hasten to the sepulchre to embalm not the body, but the memory of the Son of God; you can do more to encourage the heart and strengthen the hands of his ministers than all the combinations of earth and hell can counteract; you can do more to train up the infant and rising generation for heaven; more to rob satan of his anticipated prey, than all the powers of darkness can overthrow. In conclusion, I invite you sister female to bring your time, talents, influence, prayers, and efforts, cast them all into the treasury of the Lord, as the widow did her two mites, and the church will be soon seen shaking herself from the dust and putting on the beautiful garment of salvation, and every inhabitant of Zion will be constrained to cry out and shout, "That the kingdoms of this world have become the kingdoms of our Lord and his Christ."

DUTY OF THE MINISTRY TOWARD THE YOUNG.

BY REV. E. WEAVER.

DEAR BRETHREN, this is a subject which has caused me to think much, and therfore I purpose to say a word or two in season, hoping that it may be the means of doing much good to all who may read this article, and es-

pecially the ministry. For I greatly fear that too, little attention has been given to it.

I remark first of all, that our Children are growing up in a state of ignorance, and stupidity. For our parents as a general thing have been deprived of a proper and thorough Education; which we think to be the foundation of all great and good minds. We have a strong proof given us in the holy scriptures, from the lips of the wise man. Hear him; "Train up a Child in the way it should go and when it is old it will not depart from it."

It is an indisputable truth, that where parents are destitute of a domestic training they cannot teach that which they know not themselves. Therefore it is very evident that they must grow up without an uncultivated mind; and so must their children, as it relates to a domestic education, if there is no means provided for them, for this is our first proposition. Hence there must be a foundation from which all buildings are carried up from, and here we hold that the mother has something to do in the laying of the foundation of the minds of her children; let it be a good one or a bad one. But we have said that parents cannot teach that which they know not, viz: good. Therefore, where parents have not been domestically taught, the duty of training their children fall upon others to a certain degree, and now comes in the duty of the ministry; follow me my dear brethren for a little while, and you will see that there is a great

work before us to do. These children are entrusted to our charge. It is our duty to labour with them and make impressions on their minds, and in doing this they will see that they are cared for, for if you want to bend a sapling you must do it whilst young, or see that it is done—so it is with the human mind, it should be bent while young. And this is to be done mostly in our Sabbath schools, and having made an impression on the mind we note in the second place, the further duty of the minister of God—to teach them to exercise good manners at home and abroad; teach them to respect themselves and they will be very likely to respect others. Thus you perceive that this is laying the foundation of the mind, and as we have the mind on a proper basis to build a good foundation, it now stands in a position to be conducted onward and upward, or to fall back in the scale of ignorance. Oh, what a responsibility devolving upon the ministers of our Lord and Saviour Jesus Christ. Thirdly, it is the duty of the minister of God to chatechise thoroughly and to indoctrinate them of our faith in the Lord Jesus Christ, or to see that it is done. Now, to do this my brethren it will be necessary for you to attend the Sabbath schools of your circuits and stations whenever you can, and examine the children at least once a month, that you may see what progress they are making, and in this way our children will be trained up in the way the Holy Scriptures teach. Now, if this is strictly attended to by

our brethren, our young ladies and young gentlemen in growing to years of maturity will be more or less useful, for they will be stable-minded, great thinkers, as well as doers. These are the kind of members we want in the church; yes members who rather than do a wrong that would injure or impede the progress of the Church of Christ, or knowingly offend his or her brother would suffer their right arm to be severed from the body. Now, we say give us two hundred, more or less children to catechise and to indoctrinate as aforesaid, and we would want no better society in this our world to officiate in the next ten or fifteen years. And why? We answer that such would be their influence in society and in the community in which they live that there would be a perpetual drawing to their society as well as to the church, coming from the four winds of the earth. Brethren this would be a heaven to go to heaven in. But we are sorry to say, though true, yet the truth may be blamed but can never be shamed, that this is one of the many reasons now in the churches, but especially ours, for it is our church and ministry that we are speaking to. That there is so much lightmindedness and unstableness of mind among members, is, because they have not been chatechised and indoctrinated in any way that we have heretofore stated, therefore they grow up to be men and women in this condition, they at length seek an interest in the blood of the blessed Lord. These all may be good men and women, but be-

ing in the flesh are easily thrown off the path of rectitude, being led by different whims and doctrines. But mark it is not so with a well chatechised and indoctrinated class of children in moral and religious principles.

For the Repository.

THE POWER OF THE CHURCH OF CHRIST.

BY REV. R. H. CAIN.

"I WILL not give any thing to help any church, until I know what use will be made of the money," said a gentleman, last Thursday evening, when the Superintendent of the Sabbath-school asked him to contribute something to help forward that enterprise. If he had understood the depth of meaning contained in the words, "*The Church of Christ*," he would not have thus spoken. Had he understood that the Church was not merely a house of worship; but a body of men and women, in which "Christianity holds a central, ruling position, and on which depends the salvation of the human race, exists not merely as something subjective in pious individuals, but also as an objective, organized, visible society, as the kingdom of Christ on earth, or as a church," he would most cheerfully have contributed to this noble work. Christ has established his church on earth for the express purpose of saving all who will apply to him through its agency. He is in this church—His Holy Spirit has sanctified it, and He is daily pouring his rich blessings upon it. His church is a beacon light in this dark world of sin,—illuminating the pathway of the wandering sons of men.

What would the world be without the church? Take away the church and her hallowed influence, and you leave the world in blackness and darkness.

What was the condition of mankind before the church flourished,—before her benign rays had dissipated the dense gloom which enveloped the race? It is true, that the ancients enjoyed a faint light, by which they groped their way, but that was received from those whom God had chosen as his servants, to make known his will to surrounding nations. God has always had a church, and she has ever wielded a powerful influence on the world. Trace her history from her earliest dawn down to the present, and see how she has steadily marched forward, achieving victory after victory over every opposing foe; her conflicts have been numerous, her foes strong, being pure, her cause good, she has vanquished all her enemies.

If we view the church, embodied in the family of Jacob, we behold her gathering strength in the midst of persecution, increasing amid the cruelties of Egyptian bondage, and as her cries went up to heaven, the immortal God gave audience, and the angel of the everlasting covenant, clothed as with fire, on the summit of Horeb, proclaimed the will of heaven concerning her. The manifestations of the Divine presence in the camp of Israel, the cloudy pillar, the descending *manna*,—the gushing streams from the flinty rock; the multitude of quails,—the giving of the Law, and the forty years' wanderings of the church with all the attendant circumstances, are evidences of

God's regard for the church. Through it mankind have received all their knowledge of God, of heaven, and of the future state, of rewards and punishments.

To the church has been committed the oracles of God, and she is to disseminate their truths throughout the wide world to unite in one body, all mankind, to indoctrinate and prepare them for a higher and nobler sphere of being. It is said that the "church is, in part, a pedagogic institution to train men for heaven, and as such destined to pass away in its present form when the salvation shall be completed; in part the everlasting communion of the redeemed, both on earth and in heaven." Christ has appointed the church as his representative on earth.

"He that heareth you heareth me also, 'ye are my witnesses.' Paul calls the church the body of Christ, and believers the members of his body. Rom. 12:5; 1 Cor. 6:15; 10.17; 12:10-27. The mission of the church is to evangelize the world. The church of Christ, the eternal communion of saints, embraces only the regenerated and converted, who are united by a living faith with Christ, the head, and through him, with one another. The church is not like other associations, originating among men, but it is founded by the Almighty himself, through his incarnation, his life, his sufferings, death and resurrection, and the outpouring of the Holy Spirit for the redemption of the world. It is the ark of Christianity, out of which there is no salvation,—the channel of the continuous revelation of the Triune God,

and the power of eternal life." What evidences cluster around her? There are all her rights and ceremonies, her altars, around which her votaries may kneel, and implore blessings, the table, and the Holy Sacrament, the emblems of the broken body, and shed blood of their once crucified but now risen Saviour; in remembrance of him they eat, and believe that he was bruised for their transgression, and wounded for their sin. They drink, and remember that his blood atoned for them, and by the same they are washed from all their guilt. Then there is the Sacrament of Baptism. By it we are introduced into the family of God's dear children, and become members of the household of faith. These are also the means of their spiritual and intellectual culture.

The public worship, class and prayer meetings, and band societies, in all of which God manifests his peculiar presence, and fills the souls of all true believers. Among these we would not omit the Sabbath-school, a mighty auxiliary of the church, in which the youth, the hope of our nation, are trained up for usefulness and heaven. Gathering the lambs into the fold of Christ is a noble work, in which she delights, and all her members should be interested in this mission. By the influence of the church, families, where discord, vice, and profanity prevailed, where the children were degraded and vicious, have been gloriously reformed: peace and plenty, love and harmony, have taken up their abode. Thousands of families have been thus blessed by the saving influences of the

Church of Christ. But her work is progressive, and nothing less than the subjugation of this wicked world to Christ will fulfil her glorious mission according to the immutable purpose of God, for his word is with his church, and he has declared that, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Then shall the kingdom of this world become the kingdom of our God and of his Christ, and his saints shall reign with him for ever.

THE RESPONSIBILITIES OF YOUTH.

BY REV. GEO. T. WATKINS.

I WOULD that I could say a word to the careless youth in our midst,—a word that would fall with ponderous weight upon their hearts, and awake them from suicidal lethargy, and cause them to lay hold with inflexible and manly grasp upon the tremendous responsibilities devolving upon them! What can be said, rather, what can be done, to rouse them from their characteristic and suicidal inertia, and compel them, as it were, to fulfil the grand end of their being? Despite the tragic realities of their present condition, the inflexible logic of current events, the unmistakeable premonitions of a coming storm, we behold them lulled to careless indifference by the soporific influences of that subtle poison of the Tempter, which permeates through every nerve and artery of their mental and moral organism.

They seem to be sailing down the stream of time, in their fragile barks, dancing to the dulcet music of the lute and harp, without a breath to disturb the sleeping billow, tranquility sparkling in the pellucid little rills that mock at the lurid lightnings, and the howling thunder. "LET THEM ALONE!" perhaps the reader will thoughtlessly ejaculate, "They are joined to their idols." But no! we might not, we *cannot* let them alone. They must be arrested in their giddy and destructive course. We must entreat them, pray with and for them, reason with them. We must strive to penetrate the solid incrustations of ignorance and prejudice, and iniquity, beneath which their reason and their conscience appear to be imbedded. They are not, perhaps, wholly impervious to the light and warmth of those grand, and glorious, and eternal truths, which are, at this thrilling era, leaping from the eternal mind, and hewing their bright, resistless way throughout the illimitable domain of human thought.

Dear reader, this is pre-eminently the age of revolution. Religiously and politically speaking, "The sea and the waves are roaring," and "men's hearts are failing them for fear." The Church is racked with pain, the State is scorched with fevers. A demon, red with uncommon wrath, broods over our country's dark horizon, and angry lightnings await the execution of his dire vengeance. This is, most emphatically, *the* time for action, not slumber. Stand forth, young man, at this hour, in the majesty

and might of regenerated manhood. Awake, arise, or be forever fallen! You have from one to ten talents committed to your care: cultivate them, improve them, to the glory of God. "STRETCH FORTH THY HAND!" Your faculties were not intended by their beneficent and all-wise Creator, to wither, droop, and die.

Proper training, active exercise: this is the *modus operandi* through which they are to be brought to that state of development which God intended. Do not burrow longer amid the shadows of the pestiferous Bohon Upas, but stand up where the dew of heaven can fall upon your parched soul. Stand where the light of immortality can flash upon you and fructify your every energy. You can be of little service to yourself, or to the breathing world about you, unless your mental and moral faculties undergo a judicious training. Get wisdom. It is far more precious than the diamonds that spangle in the coronet of wealth. "Buy the truth, and sell it not." It is the *sine qua non* to your success in life. By wisdom, I mean not simply the wisdom of earth, that which is found in the Pierian spring, but that which "cometh from above." Let *both* be obtained. God's will, whatever it may be, must be performed in you, and through you. Let this idea loom up in the horizon of your mental, moral, religious, and social activities, and all is well. As young men and women, you have important parts to perform in the world's great drama.

"Act well your part, there all the honor lies."

Ascertain in the light of Revelation and of reason, what *is* your duty; then perform it. Let the responsibility of doing right, rest with Him who rides upon the whirlwind, and directs the storm. "*Fiat justitia ruat cælum!*" (Remember the Roman sentinel!) Stand as firm and immovable as the Sphynx of Egypt. The world's great battles are given to the young. They were not old men, from Egypt, and from Austerlitz, who, amid the lurid hail of Austrian artillery, nailed French eagles upon the brow of Solferino; but when the bodies of the slain were gathered, fair brows looked out, on whom love's first warm kiss seemed yet to bloom. So must our youth fling themselves into the world's great moral conflicts, not with the battle-axe of Cressy, or the cuirass of Waterloo, but with the sword of Truth, its edge sharpened by the approving glance of heaven and the smiles of the redeemed.

Finally, let me entreat you, young men, to "*think of these things*," and not only to *think* of these things, but strive to crystalize them into practical life.

In the language of the great Apostle in his first Epistle to the Corinthians: "Watch ye, stand fast in the faith, quit yourselves like MEN, be strong."

A GLANCE FROM THE SEASONS TO THE CLOSE OF THE YEAR.

BY PROTEUS.

OH, my soul, how many admonitions are wont to engage thy attention, as time advances in its onward

course! The seasons, with their varied features, have each successfully passed their accustomed round, and freighted us with the resources of their peculiar natures.

Spring, lovely spring, furnished us with the enchantments of its serene and pleasing scenery, when the birds seemed inspired to sing their loveliest songs, and the flowers which before were dead and unable to gratify our admiring senses, rose to new life, and thrilled our emotions by the vernal display of their rich and glowing colors, which adorned the invisible air, like stars which bedeck the evening firmament. The earth exhibited a far more beautiful aspect than the frosty appearance it had hitherto presented, and which might remind the observer of that change which takes place when a man of fourscore years departs this life, to enter heaven, the arena of immortal youth.

The exit of spring occasioned the appearance of summer, with its rich fruits, its languid sensibility, its magnificent sunshine, and all the tints and colors which under the landscape are attractive and imposing. As summer gently and gradually passed away, autumn gracefully succeeded, and in its own turn took the same position which summer vacated. We are witnesses of the justice of the sentiment which peculiarizes this season as an emblem of mortality.

The violet, which we had seen but a moment before in her blue attire, and which bowed so modestly as we passed along, is now unable to please, and ere autumn ended, was gathered

with the dead. The trees which shaded and imparted an air of quietude to the old family homestead, are stripped of their pleasing foliage and reduced of half their interest.

But even autumn has lived out its day! She has retired and given place to winter, the closing season of the year. We will not dwell upon the last named season,—its advantages or disadvantages. We will now speak of her chilling winds, her frosty paths, her dreary days, the pleasure which she brings to the rich in their comfortable homes and cheerful fire-sides; nor will we speak of the pain which she inflicts upon the poor,—oft in want of even fuel to meet the cold wind which she carries vehemently within their doors, as if to aggravate the misfortunes of their already unhappy condition! But why allude to any of the features of her rude and angry nature, when I only meant to notice the circumstance of her existence as a part of the year? Spring, summer, autumn, have passed, and the closing season of the year is before me.

Now turn a thought within thee, O my soul! How many events have transpired to cheer thee, and how many to secure the practical benefits of reflection! Upon many a heart, impressions peculiar to each of the seasons, have been made. Some have made them conducive to interests of immortal character; others have suffered them to be effaced by objects of the most superficial nature. But the question arises, what has those done in improvement of the opportunities

which each afforded for making thy calling an election *sure*? Have they in any way awakened thy contemplations upon the subject of that *change* which shall shortly turn thine existence from time to eternity?

"What doest thou here, Elijah?" Pause, pause, my soul, and review thy career! Compare thy past with the calls of duty, and with the character of thy destiny. Am I sure that I am on the road which leads to heaven; or am I traveling a different course? Have I by faith laid hold on Christ crucified, as the only means which can secure my deathless spirit from eternal shipwreck? Is there a practical mystery with me in the idea of relying exclusively upon the merits of Christ for personal salvation; or is faith a mystery only in theory? If I am the habitual subject of this grace, does it evidence itself according to the ideas of its rejectors, by producing the moral and spiritual indifference which they say grow out of this mediatorial dependence. Or, on the contrary, does it cause me to "*delight in the law of God after the inward man*,"—and as a result, does my conduct and conversation falsify the rationalistic objections of those who deny this doctrine?

God grant that I may lay this subject to *heart*. May I be enabled to perceive that if I am not striving to attain the full standard of Scriptural piety, I am neither cold nor hot, and God will visit upon me his specific threat to the Laodicean Christian. Rev. iii. 16.

Rise, then, my soul, to a considera-

tion of the hopes and promises of the gospel. Bear in mind the awful solemnity of the subject before thee. Consider that God is infinitely merciful as well as infinitely just; but in the bestowal of his favors, spiritual especially, he has connected certain conditions called *means of grace*. The Bible, the sanctuary, the Holy sacrament, the closet, act upon all of these. Let the literal blood of thy God and Saviour Jesus, be the central object of all of these. Let them be but channels through which that blood shall flow unto thy soul, and they shall be full of benefit, evidencing to your inner consciousness that they "be ordained of God."

How truly Scriptural is the couplet of Charles Wesley:

"All the fitness He requireth,
Is to feel your need of Him."

Am I a great sinner, yet Christ is a great Saviour! I may cast myself at his feet in private, in public, and in all the ordinances of his own institu-

tion. Among these none are more beneficial, perhaps, than that which is most repulsive to my fallen nature, viz. self-denying secret prayer.

"Just as I am without one plea,
But that my Saviour died for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come."

God grant that I may act upon these reflections, that when I shall bid adieu to time and its seasons, and all that relates to this short and uncertain life, I may have an abundant entrance to that kingdom where there are neither changes nor desolations. Where the Lamb is the light thereof, and where God shall wipe all tears from the eyes! This consideration brings me in sympathy with the British poet:

"What are life's joys? The dews
Of morn. Its honors,
Ocean's writhing foam. Our friends
Departed with the dead.
Ourselves, fast hastening
To the tomb. Where's peace?
In trials meekly borne. And joy:
In heaven, the Christian's home."

LITERARY DEPARTMENT.

AN ADDRESS

ON

GENERAL IMPROVEMENT.

BY MISS M. M. WAGONER.

Before the Chapel Relief Society, of Chicago, Ill.

MRS. PRESIDENT,—Ladies and gentlemen,—I shall speak concerning education, industry, order, neatness,

and politeness. With all these virtues combined, form what is properly called education, and especially the young, should keep this point in view. It is the young we are now looking to: yes, young ladies and gentlemen, it is to you, I say, that we are looking for knowledge and education. Education seems to be little prized among some of the young la-

dies and gentlemen of this community. It ought to be highly prized. We have a good chance for schools; they are free; all the expense is to buy your books, and if you are not able, you have only to let it be known, and they will be given you. Now, if that is not encouraging, I know not what is; and those who idle away their time in foolish amusements, instead of improving it while they are young, at work or study. Young as I am, I have nevertheless lived long enough to discover that all substantial reforms and improvements are to be looked for in the proper training of the youth of each succeeding generation. In looking broadcast over the human race I find nature has divided them into two distinct classes—men and women, and these again into young and old; these general heads or classes will form the subject of my present discourse. I would first call attention to those of my own class—young ladies. Young ladies, let us for a moment consider the influence of education over the community.

It would appear, that in all ages and in every clime, ignorance is identified with slavery; and knowledge with freedom. The cause of education, then, is the cause of liberty; nature and Providence point it out as the great instrument of human improvement. Let it ever be maintained, that the instruction of youth is a subject of great interest; let it be understood that the people are not satisfied to rest where they are, but are looking to a constantly advancing state of

society, to a higher and still higher standard of moral and intellectual culture. Let each individual use their influence to elevate public sentiment on this great subject. Let us all endeavor to give to the efforts of our school committees a loftier pitch, to inspire into the teachers a more generous ambition, and stimulate their exertions by giving them a still nobler estimation of their high vocation. Let us attempt to move every individual in the community to a better sense of their obligation to aid in the cause of public instruction. I have laid down the position, that education forms individual character. This is not true only in general as regarding classes of men and women, but as regarding every individual. I do not mean to affirm that all are moulded by what is called education; I use the word in that larger sense, which includes all the influences which aid in the development of our various faculties; nor do I mean to touch the question of innate ideas, or the unseen impulses which may be supposed to arise from providential influences. There may be a benevolent power watching over the orphan, and supplying, by holy suggestions, the place of parents. There may be a power in the course of Providence corrective of the mistake made by the natural guardians of children; but however, this may be, our course of duty is plain. Revelation, experience, and common sense, teach us that education is the great fashioner of human character, and we are bound to act accordingly. If, then, this be true,—if

education forms individual character, it is important for all parents to inquire themselves, and with special reference, to their own children, at what period of life it operates with most force, and what are its most efficient means. *Parents*, there is another argument on this point which may not be without its influence. In the earlier portion of maturity you are apt to think almost entirely of yourselves; but as life advances and children cluster around you, you transfer your hearts to us, and we become the centre of almost all your hopes and fears. It is for us you toil, it is for us you rise early and sit up late, it is for us you watch and pray. We become your second selves, and you look forward to our prospects with an interest as keen and anxious as if these prospects were your own. Will not parents perceive that if they would cherish the happiness or fore-stall the misery which may come from the success or failure of your children, you must use the influence wisely which you possess over our body, our intellect, and our soul.

Order and neatness. These two virtues generally go together, and you seldom see the one without the other. In illustrating their benefits on the one hand; and the evils which result from their neglect on the other. Where there is confusion and want of cleanliness, though there may be plenty of bread, butter, milk, cheese, fuel, clothing, and other necessaries: there is little comfort, little thrift, little good nature, little kindness, little religion, little beauty, little peace or happiness. Children brought up in the midst of confusion are likely to be low, vulgar, and vicious in their tastes and in their character. Let fathers and mothers consider that, if you bring up your children in this way, you are schooling them to be *illers, drunkards, profane, base, mean, wicked, and despised*. The schooling of home is the most lasting; the ferule of the schoolmaster cannot efface what the father and mother have taught; the preacher cannot destroy the die stamped upon the young heart at home by parental example. Look to this, you fathers and mothers, and if for your own sakes you are indifferent to order and neatness, for the sake of the young immediately around you, be no longer so! There is a constant tendency in the want of order and neatness to ruin and waste.

Neatness and good order contribute to health, wealth, and happiness. While opposite habits tend to disease, misery, poverty, vice, and short life.

If we would be virtuous we must repress selfishness; if we would be loved, we must learn to check its display. Politeness is a virtue which renders this easy; it teaches us when tempted to snatch at some proffered pleasure to defer our own wishes to the claims of others; it not only hides but crushes those petty whims and caprices, which, if indulged, deform the character, and if diffused, would deprive society of its highest charms. I would say, then, teach politeness to children; teach it as a principle of

duty, that it may become a matter of habit.

After sleep, let the family circle meet in the morning with a kindly salutation; as they part to rest, let their last words be a "kind, good night." Meeting or parting, let the different members of the household be accustomed to show a delicate regard to the wishes, tastes, and feelings of one another. This will exert a powerful influence upon the heart itself, the source of all our emotions. It will give charms to the countenance which no other beauty can bestow; a sweetness to the voice which is better than music; and a graciousness to the manners, which is the best letter of recommendation. Thus, while peace is promoted in the family, the children will be trained in those manners, which is called a good address, and which will do more to ensure their success in life than any other wealth you can bestow.

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GREATNESS AND GREAT MEN.

BY BISHOP PAYNE.

IT is amusing to hear some people talk of greatness and great men. In their opinion, greatness consists in great strength, great courage, great riches, great power. In the opinion of others, it consists in great intellect, and great learning.

But it is our opinion, that none of these, nor all combined, constitute the true idea of greatness, when applied to men as man. To man, considered as a moral agent, whose existence has a beginning, but no end, and

whose residence on earth is but the sojourn of a child at the infant-school, a boy in the common school, a young man at the college.

Whenever we speak of men, it should be only as a being vested with responsibilities; verging towards the judgment-seat—the heir of a glorious immortality. In this light should human greatness and great men be measured—be valued.

In the opinion of some, Alexander, Caesar, Hannibal, Bonaparte, are models of great men. They quote their histories as illustrations of human greatness. But we esteem them great, only as wolves and tigers are great. It is the greatness of distinction—the madness of ambition—the highest development of human pride and lust. The only difference between them and the common robber, the doomed murderer, is the difference created by armed violence and lawless power. It is the difference between *legalized* wrong and *outlawed* wrong. The former is protected by civil power, the latter crushed beneath its footsteps.

Others exemplify their idea of human greatness, by such rich misers as Stephen Girard, whose character, when analyzed, will be found to consist of *avarice*, guided by great shrewdness, and ability for money-making, and money-keeping. Then, there are those who regard Daniel Webster, Lord Byron, and Baron Humboldt, as the exponent of their idea of great men. That these were distinguished by great genius, and great learning, no one will deny. But we deny their greatness, as we deny the greatness of

Satan; or, we acknowledge their greatness, as we admit the greatness of that Prince of Evil,—it is the development of intellect—lacking the very essence of true greatness—of intellect demonstrating itself, for itself, and wresting its energies upon itself.

It is not enough that one possess great riches, great military daring, great intellect, and great learning; in addition to any of these, or all of them, they must have, and cherish the higher qualities of truth, equity, justice, mercy, integrity, righteousness, *faith—love*. Of love for man, not as white, red, brown, or black, but of man,—the highest form of created being known on earth, or recognised in heaven,—of faith in God, the fountain of all goodness and all greatness. Men are accustomed to measure human greatness by an inverted rule—the Satanic. God is the only standard of greatness, as he is of goodness. Therefore, man is only great as he is like unto God in his thoughts, his purposes, his words, his actions.

O thou Anointed! when will the world be turned right side up!

Faith, love; one more, *righteousness*, culminating into *holiness*, are the essential elements of human greatness. They, and they alone, constitute the great man, because they create the good man. Nothing is gold but gold. So also, there is no greatness in humanity, but goodness. He who has the largest share of these virtues, of these graces, is not only the man *pre-eminent*, but the man *truly great*. This is the rule by which God measures human greatness and great men.

All others are of human invention. Nay! I wrong Humanity when I thus impeach her. It is Satanic, a device to cheat humanity of happiness, glory,—heaven. Oh! what a turning of the scales will there be in the finale of earth! How many now esteemed great, will there be adjudged mean, *very mean*, doomed "to shame and everlasting contempt!"

Pilate shall then be cast down to hell, and Jesus exalted to the right hand of God. O ye! who are so given to make false estimates of greatness and great men; know ye not that the slave is sometimes greater than his master—the hated, than he who hates him—the prisoner, than the judge.

JOSEPH THE SHEPHERD BOY,
Was greater than his envious brethren, even as the rose, though more delicate in its organization, and less in magnitude, is greater than the sunflower, whose lofty stems and broad disks overshadow it. Too weak to resist them, they robbed him of his coat of many colors, bound him, cast him into the pit—left him bruised, weeping, bleeding! They were greater than he, as the devouring wolf is greater than the quivering lamb.

JOSEPH, A SLAVE IN EGYPT,
Was greater than his mistress. On her side was wealth, standing and power; on his, the weakness and degradation of a slave, yet he was greater than she, even as incorruptible virtue is greater than libidinous vice.

JOSEPH IN PRISON,
Was greater than his master who sent him there. His moral power

struck the fetters from his limbs, opened his cell, and placed the keys of the prison in his hands; threw open its gates, and led him in triumph to the right hand of Pharaoh. The Hebrew slave was the only great man in Egypt.

And now, that,

JOSEPH AS PREMIER OF EGYPT,
How will he conduct himself? Will he become delirious with exaltation and power? Will he not rule the land with a rod of iron, insulting the rich, and grinding the poor to powder? Nay! True to himself in adversity; he is also true to himself in prosperity. True to himself, did I say? I err. True to virtue, true to humanity, to God. As adversity could not degrade his soul, so prosperity could not corrupt it. The same modesty, meekness, humility, and beneficence, shine out from his conduct, when wielding kingly power, as when he was a helpless slave.

Behold him as his miscreant brethren are prostrate and tremulous at his feet,—while the remembrance of his own personal injuries rush upon his mind—does anger and revenge overcome him? And does he lift his hand to strike the blow of vengeance? No; compassion, mercy, love, overflow his great heart, which empties itself in tears, forgiveness, and blessings.

Joseph understood himself, comprehended the import of his personal dignity, and the use of power. It is not to fill the heart of its possessor with haughtiness, and pride, but with meekness and mercy,—not to make

him curse, but bless his enemies,—not to curse the weak and defenceless, but to protect and convert their forlorn condition, into a state of blessedness,—not to smite a fallen foe; but with godlike magnanimity to lift him from the dust, wash, anoint, bind up his wounds, and console his dejected spirit, with words of peace and life. True to his father, when a child; true to his master, when a slave—to his sovereign when a governor—always true to God. Joseph was the only great man in Egypt.

They say that "Some are born great; others have greatness thrust upon them." The former only are great. Greatness is inherent, it cannot be thrust upon a man. Office may, position may, *greatness—never*. He who mistakes office, position, for greatness, mistakes shell for the kernel—the coat, for the man. It is as easy to thrust greatness upon a man as to thrust brains into his skull; for greatness, like brains, must be innate. Office, position, and circumstances, only develope it, as the crucible and fire develope the purity of gold. Ithaniel's spear developed the Satanic character of the toad; so also, did the vain boast and proud challenge of Goliah evince the greatness of David.

Korah may envy Moses and stir up rebellion against him. But Korah never can be Moses.

Great men, are in their times, like rocks rising from ocean-depths, but towering above their waves, whose foaming billows, roaring, dashing, break against them, but still they be, *immovable, unshaken*. And yet they

are not rocks. They have *heads*, and *eyes*, and *hearts*.

Thus Daniel stood up against an empire, preferring to be torn in pieces by devouring lions, than to sin against God. Thus Shadrack, Meshach, and Abednego chose death by flaming fire, rather than a polluted conscience. Thus Jesus, *for a world, by the world against the world*, expired upon the cross!

LIBERTY.

BY REV. GEO. A. RUE.

WHEN quite young, and in my native town, Liberty, in North Carolina, my thoughts once turned upon the meaning of that word, and let us define the word.

Liberty denotes a state of freedom, in contradiction to slavery or restraint. 1. Natural liberty, or liberty of choice, is that in which our volitions are not determined by any forcing cause, or consideration whatever offered to it, but by its own pleasure. 2. External liberty. This is opposed to a constraint laid on the executive powers; and consists in a power of rendering our volitions effectual. 3. Moral liberty, is said to be that in which there is no interposition of the will, to prohibit, or determine our action in particular. 4. Spiritual liberty. This consists in being free from the curse of the moral law; from the servitude of the ritual; from the love and power of the guilt of sin; from the dominion of Satan; from the corruption of the world; from the fear of eternal death, and the wrath to come.

I will put the greatest stress on Spiritual liberty.

1. This liberty is much abused by many, who would be intelligent, having the indisputable God-given right of choice, unmindful or ignorant of that high position they occupy,—the relation they sustain to the Creator,—they believe a lie rather than the truth, hence take their way. The young man or woman wishing a companion for life, without prudence or discretionality, being charmed by beauty or money, choose a viper which brings him down to his grave in sorrow, unless otherwise controlled; yea, more, in the wrong application of natural liberty, our earth is drunk with the blood of the slain, while the black wing of famine spreads devastation and death over land and sea.

2. In word and deed we are free to use the tongue; i. e. for good or evil. A word fitly spoken is like apples of gold in pictures of silver; but a word spoken in slander, is like a spark of fire on powder. We have liberty to use that little member, the tongue; but how often it is used in a wrong direction, which reminds me of a contrary donkey going where you don't wish him. The young man whistling the romantic jig, and some women, too. Truth is lovely, but often the opposite is preferable to many, which causes the death of many, not only their body, (like Annas and Saphira,) but robs the virtuous of that which are to them of more value than silver and gold. The blasphemer, who, among civilization, can tolerate

such an one. Life and death are in the tongue. Behold the heathen governor. I have power to release thee, and I have power to crucify thee. Liberty of speech is great; but acts are greater, *in exonerating or condemning.*

3. Moral liberty, how often abused in disgrace to parents! Behold the sprightly youth bending his way to mingle in the giddy dance with the vicious, until Mr. or Miss, no harm, often lead him to disgrace and infamy. Such reminds me of a child unconscious of the danger, who put forth its little hand and clipped a beautiful rose soon as the fragrance were caught by the sense of smell, then the little hornet, which had liberty also, advanced its only weapon and stung the child. I tell you, my young friends, there was music in the field. You may accept of every invitation from your companions, but can one walk on burning coals of fire and not be burned?

4. Spiritual liberty. What a boon! The brightest of the four. But, Oh, how often abused by indulgence, and the superstitious and prejudiced Christian have driven away the humble from the altar of worship. Such have liberty so to do. But not from God, whom they ignorantly worship. When this liberty is rightly used, what ecstasy of joy,—what unspeakable glory in life! Oh, Liberty! thou precious spring of the blessed Jesus! What cherub or seraph can comprehend thee? And who on this rolling earth can estimate the value of liberty? Once I asked the captive in a felon's

cell, who in a few hours was to pass from it unprepared, what he would give for this. He answered, with deep anguish of soul: "Oh, Liberty! for thee I sigh. I would give myself, and more, could I; for now I see thy beauty in all its various ramifications; for in thee I behold the bliss of angels, and men of intelligence. The beasts, the birds, the ant, the fish of the sea, all enjoy thee! The flowers of the field all bow in obedience to the breath of their Maker." This liberty, first to angels given, to tune their harps to the melody of heaven. Liberty to Adam given to be saved after he died. Liberty to St. John, while on the isle, to see the past, the present, and the future. Now praise to my Redeemer. Liberty through faith, to see, here, and know my sins forgiven, I now transcend the sky, I lodge awhile with the sanctified. The mothers whose prayers are answered in my salvation, and the fathers also, sisters, brothers, companion of thy bosom, the lovely babe,—above all, the Lamb of God, who gave us the liberty, which fills and lights up the heaven of heavens,

"I am going home, I've had visions bright,
Of that holy land, that world of light,—
Where the long dark night of time is past,
And the morn of eternity's come at last.
I am going home; I soon shall be
Where the sky is clear and the soil is free,—
Where the victor's song floats o'er the plain,
And the seraph's anthems blend with its strain.
Pure Love's banner and Friendship's wand
Are waving above that princely band.

"Oh, that beautiful world,
Where tears and sighs which here are given,
Are exchanged for the gladsome song of heaven,
'Mid the ransom'd throng, 'mid the sea of bliss,
'Mid the Holy cities of gorgeousness,
'Mid the verdant plains, 'mid angels cheer,
'Mid the flowers never of winter wear.
Where the conqueror's song, as it sounds afar,
Is wafted on the ambrosial air."

May this be our theme while living, and in death, Liberty in the Redeemer's blood.

SELF-IMPROVEMENT.

BY MISS F. A. B. MC'CAE.

SELF-IMPROVEMENT is a duty we owe to ourselves, to our fellow men, and to our Maker. Life is short; we should therefore improve every moment of our time in acquiring those qualifications that will fit us to discharge well the duties of life, and thus prepare us for a happy existence beyond the grave. Some useful pursuit should always engage our attention, either for our own interest, or for the good of others. We should never be idle, for idleness is the parent of vice. "It is," says the old proverb, "better to wear out than to rust out." Self-improvement is a duty we owe to God, who has made us beings capable of improvement, and has made our usefulness to others, as well as our own happiness depend in a great degree on our own self-improvement. And in His revealed will he has commanded us to seek after wisdom as after hidden treasures, and to add to our faith, virtue; and to virtue, knowledge. We should then improve our time in youth, in laying up treasures of knowledge, that when we arrive to maturity, we may be able to instruct others, and thereby lead them from the darkness of ignorance into the light of wisdom and knowledge.

We must bend all of our faculties and powers to the acquirement

which we so much need, and we may hope, so earnestly desired. Our youth is short; let us then improve it; so that when we arrive to maturity, we may be fitted to perform the duties of our vocation with credit to ourselves, and to the satisfaction of those around us. Let us strive, then, to perform whatever we undertake with accuracy and skill, then shall we be able to teach others to improve themselves as we have done, by their own industry.

THE STUDY OF LANGUAGES.

BY MISS VIRGINIA BARNES.

A VERY little reflection impresses us with the importance, and convinces us of the propriety of making ourselves familiar with the various languages spoken by the different nations of the earth. Language is defined to be the expression of ideas by words, and is used for the communication of thoughts. Railroads and telegraphs have brought all parts of the earth in close contact with each other, and have almost brought the whole of mankind into a social neighborhood; and, as we have no common language with which we are all familiar, it becomes a matter of necessity that we should become familiar with all the languages with which we come in contact. But, turning our eyes to our country—this great and glorious country,—which is the asylum for the oppressed of every clime,—when people from all nations and climates meet together on equal terms of freedom, we find thrown together in our natural

society, the people of all nations, speaking in their native tongues; and whilst we must mingle in business, whilst the necessities of trade bring us together, it seems peculiarly proper for the people of the United States to cultivate a general knowledge of the languages. So far, I have only spoken of the importance of studying the languages spoken at this age of the world,—of the languages which are still alive and spoken by men. But there are languages which now have no national existence, which are commonly termed the dead languages, the study of which is of equal, if not greater importance, as a branch of study for the improvement of the mind; they are much more important than the modern languages. The ancient and dead languages of Latin and Greek, present more food and exercise for the intellect than any other language, and it is through them as a channel, that most of the learning and history of past ages of the world come down to us; and it is upon them as a foundation, that most all the other modern languages are built. So, that in order to understand properly the force and beauty, and the meaning of the languages of our own tongues, it is necessary that we should understand them. There are thousands of simple and compound words in our language which have been derived from the Latin and Greek, and a good Latin and Greek scholar can tell you the meaning at first sight, of hundreds of words in our own language, without consulting his Eng-

lish dictionary; and whilst a dictionary is to us very necessary as a ready reference, we must reflect, that the man who made the dictionary could never have accomplished his task without having first made himself familiar with the ancient languages, from which so much of our language is derived. Thus we see a branch of practical knowledge, as a means of cultivating the power of the mind. The study of the languages is very important. In the study of modern languages we put ourselves on an equal footing with the nations surrounding us; and in an acquaintance with the language of the ancients, we can hold intercourse with the nations that have passed away,—learn their customs and habits, and drink at their rich fountains of learning, the history of past nations and people, furnish us a lamp by which to guide the destiny of our own country. And with the history of Rome and Greece before our eyes, their former greatness and their final ruin, aid us in keeping our own great republic away from the breakers on which they were destroyed; and now whilst the storm is threatening, may the experience of the past, as well as the wisdom of the present, save us from ruin.

A GEM.—One of the sweetest gems of poesy ever written, is the following, from the pen of Frances Ann Butler:

"Better trust all, and be deceived!
And weep that trust, and that deceiving,
Than doubt one heart, that if believed,
Had blessed one's life with true believing."

For the Repository.

THE STORMY PETREL.*

ALL o'er the deep, all o'er the deep,
The stormy Petrel flies,
Heeding not the storms that sweep,
And toss him to the skies.

He laugheth at the angry storm,
And proudly rides the wave,
And his sweet "weet, weet," so low and calm,
Is heard 'midst the tempest's rave.

All o'er the ocean's trackless path,
Like a phantom of the deep,
He mocketh at the stormy wrath
Of tempests as they sweep.

And swift o'er the waters does he glide,
And the mariner in him sees
A demon of destruction ride,
Upon the angry seas.

Oh, yes, in the storm he's often found,
Yet no omen bird is he:
He loves the billow's wild rebound:
He loves the raging sea.

There's music in the tempest's rave,
For the bird so wild and free;
And sport upon the mountain wave,
That troughs the boiling sea.

He loves the lightning's flash, and roar
Of tempest and storm,
As the angry billows o'er and o'er,
Doth glide his tiny form.

Amid the thunder's pealing crash,
His cheerful "peep" is heard;
Bath'd in the lightning's lurid flash,
I seen the Petrel bird.

So too, my soul, when tempest toss'd,
May it prove as strong as he,
To brave the demon's mighty host,
That rages on life's sea.

J. L. W.

* Originally published in the "Family Journal," a Baltimore Literary weekly.

THE PROPER TRAINING OF CHILDREN.

BY MRS. MARIA W. STEWART.

Delivered Nov. 21, 1860, at "The Ladies' Literary Festival," in St. James' Protestant Episcopal Church, Baltimore.

LADIES AND GENTLEMEN.—The proper training of the young is a subject that ought to excite the religious

attention of the community at large. But the force of precept and example at home has a more powerful influence over the mind of children and youth than all the instruction that teachers can impart to them in christendom.

Again, the parental duty of teaching children the first lessons of piety and obedience at home, in some cases appear to be little thought of, if not altogether neglected. And when the children of such parents are sent abroad for instruction, they appear ignorant of God, the reading of his Holy Word is irksome to them, and they pay little or no attention to the prayers that may be offered up in their hearing. And unless reproved for their irreverent behavior, they by their actions say, "Who is the Lord that I should obey him? I know not the Lord, neither will I obey his voice." Hence arises want of respect and reverence for their Spiritual pastors, ministers and teachers, and those whom God has placed in authority over them. They are not taught to order themselves lowly and reverently to all their betters. They are not taught to rise up before the hoary head and honor grey hairs. Thus the poor, the decrepit, and the old, are oftentimes treated with scarce common respect by the giddy young, and are cast aside as things of naught.

We are not always to bloom in youth and beauty, and God has wisely arranged that the old and the middle-aged, by their wisdom and discretion, should counsel and guide the young. And there is as much need of pious missionary labor in different parts

of this city as there is among the Hot-tentots or the wild Hindoo. There, were wicked and insolent children, in the days of the prophet Elisha, and there are wicked and insolent children now, and though God may not perform a miracle by sending the bears out of the wood to destroy them, yet their punishment is certain and sure, for the sins of youth follow them to old age.

Again, lying is one of the grand characteristics of children; and if all liars are to have their part in the lake that burns with fire and brimstone, what a fearful doom awaits the many; and those children that are distinguished for always telling the truth, like the illustrious General George Washington, may be considered gems of rare value. And this fact and observation gives rise to the thought, that there must have been some first great cause. Why? We as the citizens of the State of Maryland are denied our oath.

Again, the unruly tempers and passions of some children when let loose, are like the ragings of a bear; and unless children are taught self-government of temper at home, their tempers will govern them and become fastened upon them as iron bands. Thus, many for want of being early taught the fear of God, and self-government of temper at home, in after-life become the authors of their own misery and the misery of those around them. And such children, with such tempers, could never enter the kingdom of heaven were they to die, according to God's Holy word, and if permitted so to do,

they would deprive its inmates of their happiness. Oh, horrible! to allow children to possess ungovernable tempers and unbridled tongue to have the last word, to call ill-names, to wrangle, quarrel, and fight.

As you pass along the streets, look at the votaries of vice and shudder. Says the poet :

"Soon as we draw our infant breath,
The seeds of sin grow up for death."

And well might the Psalmist exclaim. "Deliver me from the strife of tongues. Deliver me from blood-guiltiness. O God, thou that art the God of my salvation, and my tongue shall sing aloud of Thy righteousness."

God overthrew the house of Eli, because he restrained not his sons; and what has happened to others should prove a warning to us. And Saul lost his kingdom by his disobedience to the commands of the prophet Samuel, and, Oh, wretched man was he, for the Lord departed from him. And unless those whom God has placed in authority over our children take this matter into a more serious consideration than heretofore, there will a generation spring up, among whom the Lord will not delight to dwell. And God has put a rod in the hand of this great American nation, to scourge those of us who are living in the neglect of this one great and important duty, and He alone prevents them from doing it. But if we make up our minds from this time henceforth, to train up our children in the way they should go, so that when they are old they will not depart from it, He will fight our every battle and defend us from every foe.

Again, as God punishes nations and individuals for their disobedience to His commands, Lo, He abundantly rewards those that are obedient. He established the throne of David His servant, forever, because He knew that David would teach his children the fear of the Lord. And as the Lord declared there should not fail Him a man to sit upon the throne of David, who knows but the nobility of England, her kings and her queens, her princes and her princesses, her dukes and her duchies, her lords and ladies, may have descended from David's royal line? And who knows but what the royal sovereignty of England shall stand until the end of time. For righteousness exalteth a nation, but sin is a reproach to any people.

Mrs. President and Gentlemen,—Look at this great American continent. It is supposed to have been inhabited twelve hundred years by native Indians, before its discovery by Columbus. And what did they do for God? Their delight was to hunt the buffalo and wild deer; and being ignorant of God's Holy will and commandments, they and their children gave vent to their unholy tempers, until some of their altars became literally drenched with the blood of human victims. Therefore, God in his wise and holy providence, saw fit to take this goodly land from them, and to give it to a nation wiser and better than themselves, and suffered that nation to exterminate millions of their race, and to drive their posterity on our far Western borders.

Behold! yonder, that feeble band of

Pilgrim fathers, landing in this dreary wilderness, on Plymouth Rock, at an inclement season of the year, amid sufferings indescribable. But their first effort was to rear an altar to the living God, and lay the foundation of piety, obedience, and intelligence, for their children to walk upon. They had made themselves acquainted with the God of Abraham, of Isaac, and of Jacob, and the Bible was the chart by which they steered their course. And however much the present race may have degenerated from the religious principles of their forefathers, yet see by their union and by their strength, by their industry, and energy of character, by their self-determination, to equal, if not to excel, other nations.

From the Northern Arctic to the South Antarctic, from the Atlantic on the East, to the Pacific on the West, what mighty achievements they have accomplished in three hundred and sixty-eight years! They have leveled forests, reared cities, their fields wave with the finest of the wheat; and this vast continent is besprinkled from one end to the other with towns and villages. Look at their churches, their colleges, their schools, and their academies of giant intellect,

Their men,
Their mighty men,

Their valiant men, their men of renown, their House of Congress, their Senate, their House of Representatives, and their Legislature, their State Department, their War Department, and their military, their Naval Department by sea and by land, their commerce, second to none but

Europe; their Agricultural Department, and their manufactures, their Arts, their Sciences, their Steam inventions, their Railroad construction, their Geographical plans, their Astronomical discoveries, and their Telegraphic wire, and their large lakes and rivers, and mighty oceans, bedecked with ships of the largest magnitude to those of the smallest dimensions, and their Star-spangled Banner floating in the breeze.

Oh, can we curse whom God has blessed? Happy is that nation whose God is the Lord. And who knows what miracle of wonder He may perform for us if we only make up our mind to serve the Lord our God with all our heart, soul, might, mind, and strength, and lay the platform of piety and intelligence for our children to walk upon. For we also are His people and the sheep of His pasture. He formed and fashioned us, and we are the workmanship of His hands. He knows our griefs and our sorrows, our fearful apprehensions of the future, and like a father pitied his children, so the Lord pitied them that fear Him.

Dear Fathers and Mothers,—It rests with you whether your sons and daughters shall become as polished corner-stones, after the similitude of a palace in the house of our God. And though you may not hope to see them reach the Presidential chair, from circumstances under which we are placed, yet who knows what great shaggy lion may rouse from his lair, and roar terribly, from among them! What man of gigantic intellect rise up, to confute

and confound the mighty hosts of arguments that are leveled against us by the haughty oppressor! What David, ruddy, and withal a beautiful countenance, ran from the sheepfold with a sling and pebble to strike Goliath in the forehead and kill him with his own sword! If we only lay the foundation of piety and intelligence for our children to walk upon, God has raised up one wonder in this nineteenth century, and who knows what wonder He may raise up in the twentieth!

Sin is such a hideous monster, that were I to live my life over again, I would shun it as the most deadly poison. For there is an inconceivable beauty in the fear and service of God, a beauty past expression.

AN ADDRESS,

Delivered to the Young Ladies' Aid Society of Centre Street M. E. Church, Louisville, Ky., Oct. 15, 1860.

BY W. H. GIBSON.

LADIES AND GENTLEMEN,—Having been requested to address your society, I have accepted the kind invitation; but at the same time, I am almost at a loss for a subject, knowing that you have been entertained with so many topics by your various speakers. But when I look around me and behold the lovely smiles, and the bright and winning countenances of the ladies, accompanied by the presence of the gentlemen, it invigorates me; it nerves me up, to say something of this good cause, of church building, and the elevation of my race.

My subject is, Knowledge against Ignorance. Ignorance has ever been the foe of knowledge, for she is a twin-sister to wickedness; she has grovelled along in the dark, amid hills and valleys, in the cities full, while knowledge hath taken her onward and upward march, shining as yon bright luminary, entering into every crevice, dispelling the darkness of ignorance and superstition, exposing her deformities, and making way for better days and more real happiness.

Let us notice some of the curses and disadvantages of ignorance. By ignorance and wickedness combined, (for they generally go together,) nations have been destroyed, families and their homesteads made desolate, widows and orphans robbed, the house of God disturbed, while anarchy and confusion reigns triumphant. Are these facts? Let history answer, and she will point you to Rome, that once mighty Empire of the world, whose glory was in her statesmen, warriors, and men of science, and whose fame had gone out, into all directions, nothing could resist her power, until her people became enfeebled by luxury, her rulers selfish and corrupt. It was then that her borders became infested by bold and daring men from the north, ignorant of all those high attainments, seeking to plunder the towns of Italy, spreading terror and devastation over her fertile plains, until they came at last to the city of Rome itself. They captured it and plundered it, and placed one of their barbarians on the throne.

It was then that ignorance reared her lofty head. They destroyed most of the books, the statues, and the paintings, that had accumulated there. Learning and the arts were despised by those invaders. Ignorance took the place of knowledge; men ceased to read and write; an age of darkness followed, known in history as the "dark ages," which lasted for a thousand years. But out of this chaotic state, light again came forth, and the principal nations of Europe had their foundation; a complete revolution was experienced in the state of society throughout Europe. The invention of arts, multiplying of books, and an increase of knowledge among mankind was extended. For this knowledge we should be thankful this night, for it has brought untold blessings to us. Who would be ignorant? None, I trust. Who would be wise? All who think properly and rationally. When I look over this vast audience, I see many who have drank from the fountain of "knowledge" in the day-schools: others have sought it through the channel of the night-school and the various avenues that have been open for their instruction; and here we are to-night en masse, endeavoring to throw our thoughts together, into one common cause against the monster—Ignorance, whose hydra-head has been reared among us so long; yea, for many years he has had the ascendancy over us, and hath led us captive by his will into all of his foolish and cunningly devised tricks. But "knowledge is power," therefore

let us seek. A few years ago ignorance was content to travel to the East on foot, and to the South on a raft; but knowledge has introduced steam-power by land and by water, and the momentum is changed from years to months, and from months to days.

Ignorance and stinginess would have been contented with the old church that occupied this spot; but knowledge and the spirit of '60 demands better things. Ignorance has already said that this house of God cannot be built; but we will use the words of Joshua, "we are fully able," though the plan be somewhat novel, "knowledge" has introduced it, and it must triumph.

Young ladies, it requires a knowledge of letters and of books to sustain your society, and much thought; then think much, for no one can be "wise without thinking." "The pen is mightier than the sword." "Ignorance seizes the sword by the blade, while knowledge holds on to the hilt." These quotations should encourage us to struggle on in the paths of knowledge, which are sublime. The progress made in our midst within the last ten years via societies, "mirabile dictu est." Ladies and gentlemen, you perceive that knowledge is an advantage, while ignorance is a disadvantage. Knowledge will assist us, in more clearly comprehending the works of creation and the wisdom and goodness of our Creator; while ignorance and superstition will prove our utter destruction and final degradation. A few words in conclusion

to my aged friends who have encouraged this society during its organization. Let those ladies continue to receive your patronage, and though you may be destitute of letters to a great extent, oppose ignorance, for she is like unto a volcanic fire, pent up within the bounds of the earth, seeking vent even to the top of the highest mountain, that she may empty her lava from its mouth, and perhaps destroy all around her. You have heard that "Ætheopia should stretch forth her hand to God." The prophecy is not yet fully realised, but you have seen enough to satisfy you that your work has long since begun, still encourage them, still bid them God-speed.

Young ladies, be encouraged; for you are surrounded by a noble band of brothers; they will encourage you with their presence and also with their money. You have my best wishes also. Adieu.

N. B.—After the Address the ladies presented Mr. Gibson with several presents. The gentlemen also presented him with a very handsome silver-mounted Flute.

ADDRESS.

As delivered by JAMES H. JORDON, at the Ladies' Literary Festival, in the Lecture Room of St. James' P. E. Church, Nov. 21, 1860.

RESPECTED AUDITORS,—Far across the tumultuous waters of the broad Atlantic, the Garibaldian forces are using their most strenuous exertions to vanquish Papist power. Upon the vast and growing continent of America, politics, have in the last Presidential campaign, excited the minds

of the populace to an extent, unparalleled in the history of time. But within the circle of St. James' P. E. Church, we have a more pleasing, and far more beneficial aspect presented to us. Cast your eyes, and you will there behold, the ladies attached thereto, using their efforts in accumulating means wherewith to disseminate the doctrines of Christianity, to impress upon the minds of the benighted the fact of the existence of Him, the Creator of the blue vault of heaven, with its thousand glittering orbs, moving in silent grandeur, of Him the Creator of all that exists, of Him who knoweth, and seeth the secret thoughts and actions of mankind.

Ladies and Gentlemen,—It is not to worry your patience, that I occupy the position, which I at present do, but it is to present to you a few of the many qualities predominant in that noble form of nature, so strikingly exemplified to our aspects as in woman, within whose grasp the destinies of the world are held, and in whose power it is to make this vast expanse of the globe which we inhabit a picture of sadness and death, one august pandemonium of wretchedness and wo. And to be viewed on the opposite hand, in whose power it is to surround terra firma with happiness, and to convert it into a Paradise of love and felicity. I have here presented two positions, capable of occupancy; but methinks I hear, great, kind, noble woman, cry out in thunder tones, as mighty as those which protruded from Sinai's burn-

ing mount, that our determination is to exert all our influence to make the globe a Paradise of happiness. Casting my eyes down the stream of time, my mind becomes enraptured with joy, by beholding woman, with a countenance like unto the angelic host of heaven, with a countenance like the bright king of day, dispatching brilliant rays far and near. In the lowly hut, where poverty has crept upon the inmates, we there behold woman in the capacity of a ministering angel; in the abode of the wealthy where taste and refinement are blended together, we there behold woman, the chief object of admiration; in the mansion, where the great grim monster—death, has stalked forth and swept from time into eternity a member thereof, we there behold woman a comforter to the mourner, advising them to prepare to meet their God. When God in his all-wise providence had formed from chaos the world and all contained therein, assigned them their different spheres in life, Adam in the garden of Eden, where all the luxuries of life hung in abundance, but, yet Adam was not happy; he longed for a companion; and allow me here, to inquire in whom was that companion to be found? In the beasts of the field? In the reptiles, the fish, or the worms? Echo answers: Nay! But God, to perfect nature, formed woman, and it is to this day that in woman we behold a Paradise of happiness; wherever vice, wretchedness, or misery abound, there also is woman, dispelling the dismal clouds of

let us seek. A few years ago ignorance was content to travel to the East on foot, and to the South on a raft; but knowledge has introduced steam-power by land and by water, and the momentum is changed from years to months, and from months to days.

Ignorance and stinginess would have been contented with the old church that occupied this spot; but knowledge and the spirit of '60 demands better things. Ignorance has already said that this house of God cannot be built; but we will use the words of Joshua, "we are fully able," though the plan be somewhat novel, "knowledge" has introduced it, and it must triumph.

Young ladies, it requires a knowledge of letters and of books to sustain your society, and much thought; then think much, for no one can be "wise without thinking." "The pen is mightier than the sword." "Ignorance seizes the sword by the blade, while knowledge holds on to the hilt." These quotations should encourage us to struggle on in the paths of knowledge, which are sublime. The progress made in our midst within the last ten years via societies, "mirabile dictu est." Ladies and gentlemen, you perceive that knowledge is an advantage, while ignorance is a disadvantage. Knowledge will assist us, in more clearly comprehending the works of creation and the wisdom and goodness of our Creator; while ignorance and superstition will prove our utter destruction and final degradation. A few words in conclusion

to my aged friends who have encouraged this society during its organization. Let those ladies continue to receive your patronage, and though you may be destitute of letters to a great extent, oppose ignorance, for she is like unto a volcanic fire, pent up within the bounds of the earth, seeking vent even to the top of the highest mountain, that she may empty her lava from its mouth, and perhaps destroy all around her. You have heard that "Aethopia should stretch forth her hand to God." The prophecy is not yet fully realised, but you have seen enough to satisfy you that your work has long since begun, still encourage them, still bid them God-speed.

Young ladies, be encouraged; for you are surrounded by a noble band of brothers; they will encourage you with their presence and also with their money. You have my best wishes also. Adieu.

N. B.—After the Address the ladies presented Mr. Gibson with several presents. The gentlemen also presented him with a very handsome silver-mounted Flute.

ADDRESS.

As delivered by JAMES H. JORDON, at the Ladies' Literary Festival, in the Lecture Room of St. James' P. E. Church, Nov. 21, 1860.

RESPECTED AUDITORS,—Far across the tumultuous waters of the broad Atlantic, the Garibaldian forces are using their most strenuous exertions to vanquish Papist power. Upon the vast and growing continent of America, politics, have in the last Presidential campaign, excited the minds

of the populace to an extent, unparalleled in the history of time. But within the circle of St. James' P. E. Church, we have a more pleasing, and far more beneficial aspect presented to us. Cast your eyes, and you will there behold, the ladies attached thereto, using their efforts in accumulating means wherewith to disseminate the doctrines of Christianity, to impress upon the minds of the benighted the fact of the existence of Him, the Creator of the blue vault of heaven, with its thousand glittering orbs, moving in silent grandeur, of Him the Creator of all that exists, of Him who knoweth, and seeth the secret thoughts and actions of mankind.

Ladies and Gentlemen,—It is not to worry your patience, that I occupy the position, which I at present do, but it is to present to you a few of the many qualities predominant in that noble form of nature, so strikingly exemplified to our aspects as in woman, within whose grasp the destinies of the world are held, and in whose power it is to make this vast expanse of the globe which we inhabit a picture of sadness and death, one august pandemonium of wretchedness and wo. And to be viewed on the opposite hand, in whose power it is to surround terra firma with happiness, and to convert it into a Paradise of love and felicity. I have here presented two positions, capable of occupancy; but methinks I hear, great, kind, noble woman, cry out in thunder tones, as mighty as those which protruded from Sinai's burn-

ignorance, misery, and wo; a renewed world, with one heart, and one voice, express with beaming joy, their gratitude to woman. Oh, that my mind could conceive; Oh, that my tongue was endowed with language capable of expressing the half of woman's greatness! Trace your thinking minds back, yes, as far back as 1711, when Peter, with the Russian army, composed of forty thousand men, was engaged in war with the Turks, which, in number, was vastly superior to the Russians, their number being two hundred thousand, excluding their allies, the Russian army being reduced in numbers, on the point of starvation, yes, on the point of extermination; such was the state of affairs, that Peter retired to his camp and forbade any one following him. But, ladies and gentlemen, brave hearted woman had accompanied the army, in their perilous journey, conspicuous among the number was one Catharine, who bethought herself of a last resource. Being aware that the Turkish Vizier could not be approached without a suitable present, she collects of all the ladies their jewels; when she had succeeded in collecting them, she approaches the irritable Peter, who, beholding a gleam of hope, becomes pleased and grateful. The presents were accordingly sent to the Vizier, who accepted them, and sent back an answer of peace! So we have presented to us, in this one instance, a fact, beyond all doubts of contradiction, that by the actions of this brave-hearted woman the whole Russian army was

saved from being butchered by the wholesale; yes, from being totally destroyed. Oh! were woman's greatness confined to any limited sphere; but its bounds are as unlimited in extent as is the pathless ocean in depth. Look at the project of the discovery of America: Columbus not being possessed of the necessary means wherewith to defray the expenses attending an expedition of the kind, applies to his countrymen for aid in the project, but they regarded his theory as a chimera of a visionary enthusiast. After having made several fruitless applications, and when on the eve of abandoning the project, he applies to Ferdinand and Isabella, then king and queen of Spain, but they refused him aid. Isabella afterwards becoming convinced of the soundness of his idea, determined to aid him in his laudable undertaking. Not being possessed of the requisite means, on account of having been engaged in war, she offered for sale her jewels, and would have parted with them, had it not been for the receiver of Aragon loaning her the necessary means wherewith to fit out the expedition. And it is to woman that all praise is due for the discovery of this America, which in geographical position, in character of climate, in unbounded production of the soil, in the extent and variety of its mineral production, in its navigable streams, and, I might venture to assert, a country whose resources are unequalled on the vast globe, all praise is due to lovely woman, whose pure mind is ever open to good

works. Such praise is due to woman as is alone described in the poetical writings of a great author as follows:

The brightest eye is dimmed by time,
The warmest heart will fade;
But woman's love, surviving all,
Burns pure and undecayed.

Yes, everlasting, until the Great I
Am shall declare time no longer.

SCIENTIFIC DEPARTMENT.

INCENTIVES TO THE STUDY OF THE NATURAL SCIENCES.

NO. V.

BY W. R. REVELS, M. D.

THE same power we apprehend is requisite in producing the change in the insect, to which I have alluded, as will be exerted in changing our vile bodies, and clothing them with immortality in the resurrection, AND NO MORE.

Perhaps the most attractive incentives to the study of Nature are found in the department of **Astronomy**, which, in consequence of the wonderful progress which has been made in this beautiful science within a comparatively short period, enables us to not only ascertain the *form, size, and relative destinies* of certain plants, but likewise to investigate *their ultimate structure*, and even the *character of their surface*, and many *objects found* upon them. To illustrate: The telescope of Lord Ross, is sufficiently powerful, it is said, to enable the astronomer, with a good degree of *accuracy*, to examine all objects over one hundred feet in height, upon the surface of the moon, and to become about as well acquainted with the *structure* of one side of this planet as we are with the hemisphere of our globe.

Its high *mountains*, its deep *excavations*, its *craters of extinct volcanoes*, are now brought almost perfectly within range of vision by the aid of those powerful astronomical instruments, which annihilate space and bring distant worlds together.

In speaking of this science, and of the knowledge it has afforded *us of the structure of the sun*, one beautiful writer (Nibal,) remarks: "This is the key which shall unlock his mysteries, shrouded though he be in his noble and impenetrable **SPLENDOR**, this is the wing in which intellect may pass where **VISION NEVER CAN**, and explore all the bright orb, examine his **OCEANS, AND CONTINENTS, his plains, and majestic mountains**.

Next to **astronomy** in the sublimity of its subjects, in its elevating influence upon the mind in the catalogue of Natural sciences, stands that of **GEOLGY**; with allusion to which we shall close the present brief series on this interesting but imperfectly written subject. Whilst the first investigates far distant planets, the latter analyzes and brings to light the long buried mysteries of our own planet.

The progress in this department of science for the past few years has been truly wonderful, and affords us the most gratifying *lessons* of that ripe and rich harvest, not far in the future, upon which all men of science and of intelligence shall delight to feast. But a few years since this science was regarded as *antagonistic* to *revelation*, but that period, we are happy to know, has now passed away for ever, and they are now seen to meet and mingle their devotions at the *same altar*, as twin-sisters of the same parentage,—the one the **WORK**, the other the **word of God**; and these united voices are heard reverberating in tones of thunder to the very heavens: "O Lord, how manifold are Thy works; in wisdom hast Thou made them all; the earth is full of

thy riches." *And these riches of the earth are developed by the cultivation of this science more than that of any other.*

The Geologist has gone far back into the past, where he finds the earth to exhibit as a *fluid or molten mass*, its fluidity the result of course, of immense heat. Such was its elevated temperature, that all water was necessarily kept in a *state of vapor*. The constant abstraction of heat by *radiation*, ultimately so *reduced its temperature*, that the surface finally became *cool and hard*. The water existing in the form of vapor, was *now condensed*, and after being *precipitated* to the earth, was received into its *fissures* created by the cooling process, filled up the cavities and basins made by the inequalities of the earth crust and thus preserved. We will only allude to one fact in illustration. In the pampus of South America lived in primeval times an animal alluded to the present race of *animals*, said to have been *some fifteen feet long, and eight or nine feet high*. When we compare this extinct animal with ant-eaters of the present day, in the same region, the contrast is most striking, indeed. Some idea may be attained of the great number of these huge but now *extinct* creatures, from the account given by the distinguished traveller, DR. DORUM, who in his memoirs of that country, says:

"The number of the remains of this animal found in this region is almost incredibly large, for a straight line drawn in any direction through the country would be quite sure to cut through some skeleton."

He is enabled to trace successive changes and phenomena until he arrives at the period where the dry land was separated from the seas, and in this way may be traced every modification of the condition of the globe up to the present period. And this science has likewise developed the singular but interesting and instructive fact, that the present families of animals and plants are not by any means the only *occupants* that have existed upon the earth; indeed, the *proportions* which existing species bear to those which have long since become *extinct*, is remarkably small. But upon this topic we cannot dwell.

But few minds we apprehend are at present

sufficiently impressed with the extent to which this noble science is likely in the future to carry the restoration of antiquity; reproduce the ancient geography, climate and inhabitants of the earth. But few, indeed, are aware of how completely the whole history of all departed time is recorded with the amplest minuteness of detail in the various and successive depositories of the globe; how effectually, in other words, every period of time has *written its own history*, carefully preserving every created form, and every trace of every phenomenon.

We have thus briefly passed in review, a few of the more prominent aspects of some of the principal departments of the natural sciences; and we might lay still others under contribution to our purpose; for it matters not in what part of this wide domain we may choose to wander, flowers the most fragrant, fruits the most delicious, and prospects the most enchanting, everywhere surround us.

But perhaps the most important aspect in which the natural sciences can be contemplated, is their relation to natural theology, as illustrating in the most impressive manner, the wisdom and goodness of God in creation. His will is written in the economy of every living being; His voice is heard in the murmuring brook and in the roaring cataract, in the gentle breeze, and in the mighty storm.

Let us give ear to the one, and reverently obey the other. Finally, permit us to say in the beautiful language of Mantell, that amid the turmoils of the world and the dreary intercourse of common life, we possess in these pursuits a never-failing source of delight, of which nothing can deprive us. An oasis in the desert, to which we may escape and find a home, where even the intellect can pierce, and the spirit can breathe the air; for, like the plant which the prophet threw in the waters of Mariah that changed the bitterness of the wave into sweetness, so a branch from the tree of knowledge cast into the turbid stream of life, will purify its waters and impart to them a healing virtue, which sheds a hallowing and refreshing influence over the soul.

This ends our brief series on this important

subject. To understand this last article, it will be well to refer to the preceding article on this subject.

AN ESSAY UPON HEALTH.—THE
BEST MEANS OF PRESERVING
IT.

BY WM. T. DIXON.

As there are no limits to the subject, the author of this essay finds it noted for its altitude, as well as its amplitude, embracing the animal as well as the vegetable kingdom. But in consideration of the vastness of the theme, as well as the importance of health to the animal, namely—Man—the subject will be restricted to the to the human race.

Health, as defined by Webster, is "that state of the animal or living body, in which the parts are sound, well organized and disposed, and in which they all perform freely their natural function. In this state the animal feels no pain."

According to this definition we may infer that it is requisite to have a perfect organization and also regular and uniform performance of the several functions.

"Man is truly, fearfully and wonderfully made."
"How rich, how poor, how abject, how august,
How complicate, how wonderful is man."

The requisites to becoming acquainted with this wonderful piece of mechanism, and also of the means of its healthy condition, are as follows:

First, a knowledge of the laws by which it is governed, and, Secondly, obedience to the laws and benefits derived thereby, blended with remarks

upon the dire effects of disregarding or violating said laws.

1. That our bodies are governed by laws, the science of Theology teaches, as well as daily observation.

The proper study of mankind is man, or as Pope says, "know thyself." The principal utility of a knowledge of this science, is to enable us to know how to regulate all our actions and duties. It teaches in what manner we may preserve our health; what will make us sickly, either by food, air, or habits, as well as what will shorten our lives; and, on the other hand, how we shall most likely attain, with the blessing of our Creator, a healthy and cheerful old age.

It also teaches us "that we cannot possess lively, correct moral feelings, or a sound mind, unless we so live as to preserve a sound body."

There are certain rules to which every one must conform who wishes to have good health and attain a long life. But if these rules are not observed, the functions of the system will be deranged, and disease is produced.

Health is one of the most precious gifts, and is far more important than riches, and hence the great need of having a knowledge of those laws which insure so desirable a prize.

Our Creator has given us a knowledge of the laws which regulate our growth and our lives, so that by attending to them, and living purely and uprightly, we may avoid disease in a great degree.

An intelligent writer in the "An-

nals of Education," has justly remarked, "The person who should occupy a house seventy, eighty or a hundred years, and yet be unable to tell the number of its apartments, or the nature and properties of any of its materials, perhaps even of the number of stories of which it consisted, would be thought inexcusably ignorant. Yet, with the exception of medical men and here and there an individual belonging to other professions, is there one person in a thousand who knows anything about the elementary materials, the structure or even the number of apartments in the present habitation of his mind."

Is the subject of our bodies of so small importance that so few turn their attention to it; or is it because we "care for none of these things?" It is of vital importance to man, woman, and child,—even of father, mother, and offspring.

Did nothing else impress us with a sense of need of this all-important knowledge, the voice of the Almighty in the decalogue, should arouse us to seek for that wisdom which would save us from knowing "that to the third and fourth generation he will visit the iniquities of the fathers upon their children."

Says Dr. Francis Wayland, "A parent is under obligation to use all the means in his power to secure to his children a good physical constitution."

Every one knows how greatly the happiness of a human being depends upon early discipline; and it is manifest that this discipline can be enforced by none but the parent, and also that through the parent a healthy

and well organized system can be transmitted.

Many children are exposed to sickness, infirmity, disease and premature death by the gross ignorance of the physical laws. How many for the sake of gain or gold, sacrifices good health, robust constitution, and an upright mind. And not a few who have children violate this obligation to them by placing them in occupations too laborious for their immature bodies, while others, who through ambition, for their elevation or aggrandizement of family, educate their children in the trickeries of fashionable fascinations, narrowing their minds, sensualizing their aspirations, for the sake of making a matrimonial match. Hence we find so many in the present day, who for other ends besides that for which their Creator intended, using their bodies, by the baneful influences of their corrupted minds to the gratification of momentary pleasure in themselves, and a long train of miseries upon their descendants.

And until a knowledge of the Physical laws shall have been wisely diffused, we may look but in vain for those whose bodies may be made a "fit dwelling for the Spirit of Holiness," who shall direct, control, and suggest all we design, or do, or say, in a manner beneficial to ourselves and also for the glory of God.

2. A knowledge of Physiology will be deemed essential, and obedience to the laws which that science unfolds will be amply rewarded by the benefit derived thereby.

Says Mainwayringe, "Nor is it left

arbitrary, at the will and pleasure of every man, to do as he list; after the dictates of a depraved humor and extravagant fancy, to live at what rate he pleaseth; but every one is bound to observe the *Injunctions or Laws of Nature*, upon the penalty of forfeiting their health, strength and liberty—the true and long enjoyment of themselves.

As perfect health is the greatest earthly blessing we can enjoy, without which all other blessings are of little consequence, it is of most importance to point out the means of preserving it; by paying proper attention to which, persons who are born with and enjoy a good constitution, will attain a healthful and long life, and even those who are delicate and tender will arrive at an advanced age.

Those means hold forth the doctrine that regularity and temperance in all things are highly conducive to health and happiness; and on the contrary, that irregularity and intemperance bring their votaries to an untimely grave.

Says Dr. Beach, "When the various functions of the body are performed with ease and suffer no interruption, the body is said to be in health."

Temperance is a kind of regimen under which every man may put himself without interruption to business, expense of money or loss of time, and may be practised by all ranks and conditions, at any season or in any place.

It prevents the superfluities of the

body, neither satiates nor overcharges the vessels, gives nature full play and enables her to exert herself in all her force.

Cheerfulness of temper and vigor of body are the results of temperance; while on the contrary, depression of spirits, a shattered constitution, disease, and often poverty, are the consequences of a continued course of intemperance.

The man who would live long and be healthy, must submit to live regularly and be temperate in his habits, and those only who live temperately can exclaim with Sir William Temple, "O, Temperance, thou physician of the soul as well as the body, the best guardian of youth and support of old age, the tutelar goddess of health and universal medicine of life, that clears the head, cleanses the blood, eases the stomach and purges the bowels, that strengthens the nerves, enlightens the eyes and comforts the heart; in a word, that secures and perfects digestion, and thereby avoids the fumes and winds to which we owe the colic and the spleen, those crudities and sharp humors that feed the scurvy and the gout, and those slimy dregs and humors of which the gravel and stone are formed within."

That temperance is essential to health may be known from the fact that many have been known to live to a hundred or more years from following this important rule.

Lewis Cornaro, a Venitian, who lived to one hundred years by temperance in all his pursuits and indul-

gences, and particularly in his diet, was capable of mounting his horse without any assistance or advantage of situation, and could not only ascend a flight of stairs with ease, but climb up a hill on foot with the greatest ease; moreover, he was gay, pleasant and good humored, free from perturbation of mind and every disagreeable thought. He did not find life burdensome as many have said, but, on the contrary, spent every hour with delight and pleasure, sometimes conversing with men of his acquaintances, valuable for their good sense, manners and letters, sometimes in reading works of favorite authors and occasionally in writing.

He was extraordinarily sober, and doted himself with so much wisdom and precaution as to preserve a proper temperature of heat in advanced life.

His health, by temperance, was preserved, his mind undecayed; had no use for spectacles; neither lost his hearing, and his voice was preserved clear and harmonious, so that at the end of his days he sang with as much strength and delight as he did at the age of twenty-five years.

In order to preserve our health attention to temperance in eating and drinking only, is not all that is necessary, but also in our passions.

Our moderation should be manifest in all the vicissitudes of life. Hence temperance in diet, exercise, or labor, and in the use of liquors, simple or fermented, sleeping, and in the attendance to our occupations, together with care to the clothing, cleanliness and air.

That irregularities of diet and unwholesome food are the origin of many diseases, cannot admit of a doubt; and that in the preservation of health much depends on a proper regimen is obvious.

When we consider the many serious disorders that are entirely occasioned by improper diet, and that in almost every complaint the due direction to diet is perhaps of equal importance with the prescription of medicines, it is highly blamable to neglect this powerful resource.

The man who eats sparingly and drinks little, is nearly as certain of bringing no disease upon himself, and that a moderate supply of food furnishes the body best.

The quantity of food which nature requires at a meal is small, and he that eats temperately and drinks moderately, stands fair to enjoy sprightliness, vivacity and freedom of spirits.

Bodies that are governed by temperance and regularity, are rarely hurt by melancholy or any other affliction of the mind.

In order to have a clear head, we must have a clear stomach, for this is the grand reservoir in which the food is first deposited, and thence its nutritive power is distributed throughout the body.

An error into which many people fall, is that of eating too much at once.

If the stomach be filled with a greater quantity of food than it can easily bear, or what is proper, its coats are stretched beyond their natural tone and rendered incapable of performing its digestive powers.

Who never fasts, no banquet e'er enjoys;
Who never toils or watches, never sleeps.

Dr. Cheyne says, "that most of the chronic diseases, the infirmities of old age and short lives, are imputed to repletion or intemperance, and that they may be either prevented or cured by abstinence."

It is indeed surprising to what a degree of age the primitive Christians of the East, who retired from persecution into the deserts of Arabia and Egypt, lived healthful and cheerful on very little food. Cassius assures us that the common allowance for twenty-four hours was only twelve ounces of bread and mere water, and adds, that on this spare diet, Arsenius, tutor of the Emperor Arcadius, lived a hundred and twenty years, and many others to nearly the same age.

The monks of La Trappe make it a part of their religion to eat only once a day and nothing but vegetable food, unless when sick, in which case milk is allowed.

It appears very evident that man, in his primeval state of simplicity, never ate any animal food whatever. Previous to his transgression, he was not permitted to kill any animals, nor partake of any meat, as appears by the command of his Maker: "Behold I have given you every herb, and every tree; to you it shall be for meat."

Food is the fuel of the body. After it is swallowed it is dissolved in the stomach into what is termed Chyme; it then passes into the intestines and is converted into a milky substance

called chyle, which is absorbed by the lacteals and poured into the veins. Here it minglest with the blood and the food itself is thereby converted into blood. This blood is the life of man and much care is necessary in order to preserve its purity. Vegetable diet alone should be the regimen of man, for it is much lighter and less stimulating than animal; more easily digested, and possesses more oxygen, which is the essential gas in the support of life, which it draws from the air by inspiration. Besides the natural stimulus which it possesses, the bile is rendered more healthy, by which the regular motion of the bowels is kept up and costiveness, the source of so many evils, obviated.

This is easily proved, for every one knows that the use of certain fruits, such as apples, peaches, pears, tamarinds, prunes, whortleberries, and other articles, keep the bowels in a constant soluble state.

In order to be more fully convinced of the influence of vegetable food in promoting a healthy state of the system, we need only advert to the inhabitants of those countries who use it exclusively. They are noted for health and vigor of constitution.

Observe, for instance, the Irish, who live upon potatoes and buttermilk, how muscular and athletic they are, and how their countenances glow with genuine health. The hardy sons of New England have not laid aside the long accustomed dishes of bean porridge and hasty (Indian meal) puddings. The former of these can endure more hardships and privations

than any other people, and yet subsist upon this vegetable diet from infancy to old age, while the latter has degenerated from the rigid exactness of their forefathers, and do not live half as long as their ancestors.

Before leaving the important subject of vegetable diet, we will notice a few more examples.

Thomas Parr lived one hundred and fifty years.

Thomas Cain lived two hundred and seven years. This man, according to the account given of him in "Taylor's Annals of Health and Long Life," died 26th of January, A. D. 1858. He was born in the reign of Richard II, 1481, and lived in the reigns of twelve kings and queens, viz. Richard II, Henry IV, V, and VI, Edward IV and V, Richard III, Henry VII and VIII, Edward VI, Mary and Elizabeth. The veracity of this statement may be readily ascertained by any person who may choose to consult the above register.

The pernicious effects of animal food may be observed on sailors, who, during long voyages, eat much meat; and hence they are subject to the scurvy, which often proves fatal; but recurrence to vegetable diet will effectually remove the disease. Those who indulge in animal diet have fierce and savage tempers, indigestion and dyspepsia, a peculiar feature, lethargy, and leprosy, with a corruption of all the juices, which is only to be cured by change of diet.

Together with temperance and abstinence, we find that exercise is a great preservative of health. Exer-

cise throws off superfluities, clears the vessels and promotes the circulation of the blood. A due degree of exercise is essentially requisite, even absolutely necessary to health. The industrious laborer, who is under the necessity of earning his daily sustenance by personal exertion, commonly enjoys good health. He realizes the blessing which is so peculiarly connected with the curse which was pronounced upon our first parent, "In the sweat of thy brow thou shalt earn thy bread." He eats his scanty meal with a good appetite, which active body, by proper exercise, is soon enabled to digest, and at night he retires to undisturbed repose, where sound sleep recompenses for his toil. Health makes his bed easy, and his wearied limbs, recruited by sound repose, fit him for the labors of the ensuing day. Hence the importance of acquiring habits of industry in order to preserve health. In order to enjoy strength of body and of mind, have an appetite for our meals, and our digestive organs ready for service, would breathe freely, have an uninterrupted circulation of blood, a fuller development of muscle and a clear brain, fail not to exercise the body frequently but temperately.

"Toil and be strong. By toil the flaccid nerves
Grow firm, and gain a more compacted tone;
The greener juices are by toil subdued.
Mellow'd and subtilized; the vapid old
Expell'd, and all the rancour of the blood."

The air we breathe is of the utmost importance to our health. Upon the atmosphere we depend for the continuance of our existence ever minute. We cannot breathe in too great

purity or in too large a quantity. As it is, in its purity, an important and powerful sustainer of life, so when impure, it is an active cause of disease. Every room in which many persons are collected should be furnished with means of removing foul air. Exercise in the open air is of the greatest benefit to the preservation of health.

The principal causes of impure air, are, the gases produced by breathing, —the gases and vapor from perspiration,—exhalations from damp, foul clothing, or furniture,—the smoke of lamps and candles,—putrifying vegetable and animal substances in yards, or cellars, steam from boiling liquids, the gases from burning charcoal and other kinds of fuel. If air is re-breathed sickness is produced,—as headache, fainting, difficult breathing and fever. Death has frequently resulted from breathing an atmosphere thus rendered impure.

An example may confirm the truth of the assertion, that air, pure air, is absolutely necessary to the promotion of health.

"In the year 1756, in Calcutta, one hundred and forty-six Englishmen were shut up in a dungeon eighteen feet square, which had only two small windows to admit the air. They were locked in at 8 o'clock in the evening, and the door was opened at 6 o'clock the next morning, when, out of the whole number, only twenty-three were alive! The others had been destroyed by the foul air which their own bodies produced. The appearance of the features of the dead

were blackened by suffocation; from whence the dungeon has since received the name of "The Black Hole of Calcutta."

The principal causes of impure air, together with the above noticed, are burying-places within meeting-houses and ill-ventilated places where are gathered a great number.

A sensible writer says: "If fresh air be necessary for those in health, it is still more so for the sick, who often lose their lives for want of it. Nurses should be thoroughly acquainted with this important rule of health; for often they are so tender of their patients as to exclude all the air, and often thereby exclude the comfort and ease of those who most need it.

Those who wish to pay a due regard to their health, must attend to their clothing. It should be adapted to the climate, season of the year, and age. A very important rule with regard to clothing is, that it should always be loose, so that no pressure be made on any part of the body, and all be allowed the freest motion. During childhood the bones are soft and pliable, and readily accommodate themselves to any position which is habitual. The lungs may be expanded, the diaphragm can freely perform its function, life is buoyant, no uneasiness is experienced, and comfort is enjoyed; while on the other hand, those who desire a fine shape, and for that end, compress their bodies, by contracting the ribs, narrowing the chest below, disturbing the action of the heart—the citadel of life,

producing indigestion, loss of appetite, sourness of stomach, curvature of the spine, deformity of the shoulders, and various other ills, have the reward.

The only general dress for recommendation, is that worn by the Quakers, which is always neat, clean, and often elegant without any thing superfluous. Finery is only the affectation of dress, and very often covers a great deal of dirt.

Tired Nature's sweet reposer,— balmy sleep, should be enjoyed only at the proper time, which is night. We should never sleep after a full meal in the day-time. Observe, to

*"Let your supper little be,—and light,
But none makes the best night."*

For the purpose of recruiting the waste daily produced in the human body, and enabling it to perform every function properly, nature has wisely and beautifully determined that an adequate renovation should succeed this exhaustion, by alternate periods of sleep and watching.

A habit of retiring early to rest, and of rising soon, appears to be very favorable to the development of the powers and the preservation of health.

*"Early to bed, and early to rise,
Is the way to be healthy, wealthy, and wise."*

Children require more sleep than adults, who, during summer, should not sleep over six hours, and in winter, more than seven or eight. Those persons who take a great deal of exercise, require more sleep than those who take little; but the harder the bed, the better for sleeper. Sleeping in rooms warmed by fire, or illy ven-

tilated, should be avoided, as well in beds surrounded by curtains of any kind whatever.

Every sleeping apartment should have a hole in the wall near the ceiling, which communicates with the chimney, or a window lowered from the top.

We find it important to the preservation of health, to keep the surface of the body perfectly clean. Many diseases owe their origin to personal filth,—such as eruptions on the skin, some disorders of the stomach and bowels, and fevers.

To avoid collections of dirt upon the skin, and keep it soft and smooth, and in a pleasant condition, it should be washed with soft water frequently. Our feet should be washed every evening before going to bed, and during the summer the whole body should be washed daily. Washing the head is very useful, as it keeps the hair clean and the head cool.

Attention should also be given to our houses, yards, clothing, and beds, that they are clean, as they have a great influence over the health. The garments next to the skin should be frequently changed, so that the perspiration may be easily absorbed, and the pores of the skin kept free. Our beds and clothing should be well aired. No person should sleep in the same clothes he has worn during the day. Frequent washings of the teeth and mouth is needful and quite essential to health, as well the beauty of the person.

Many diseases are produced by

uncleanliness, thereby producing much misery, sorrow, and discontent, with a long train of evil consequences. The term taking cold, is nothing more nor less than checked perspiration by uncleanliness; fevers, dysenteries, and contagious diseases are the results of uncleanliness. Observe the remark of an old judge:

*"Wine and women I always refused:
Late hours I never used:
I kept my head and feet from cold,
And that is the reason I am so old."*

Time fails to enumerate the many needful hints on the rules which should be known and regarded, that we may the better preserve our health.

I have mentioned the kind of diet which should be taken, and care should be taken to use temperance in the same. As much depends upon the quantity as the quality of the food, therefore, have a regard to your comfort, and always arise not only from your beds in the morning, but also from your tables with an appetite. Masticate the food well. Eat slowly. Drink no hot liquids. Take your meals regularly, and as near as possible at intervals of six hours, and nothing between them. Abstinence should be preferred to medicine. It is beneficial to omit a meal occasionally, particularly if a little unwell.

Take no naps after dinner. Wear no tight clothing. Flannels should be taken off on going to bed. Take a brisk shower-bath daily, or weekly at the farthest, after which rub the body briskly with a coarse towel. Exercise frequently in the open air. Walking, riding, digging, ploughing, and spinning-wheel, are all very good.

Feather-beds are injurious, especially during the summer.

Avoid over-exertion and fatigue as much as indolence. Avoid streams of air, fanning, or the taking of cold water during perspiration. Avoid fretting, scolding, and much care. Avoid the crowded party, theatres, suppers, and ball-rooms. Forget not to mingle moderation and abstinence with the holiest rites of wedlock. A proper and habitual restraint in conjugal pleasure, "is like incense to the flames of the altar." Healthy, happy, vigorous, and beautiful, are the offspring of chaste and rational love.

Study to acquire a composure of mind and body. Avoid agitation or hurry, especially just before or after meals and while the food is digesting. To this end, govern your temper,—endeavor to look on the bright side of things, and take them by their smooth handle,—keep down, as much as possible, the unruly passions,—discord, hatred, envy, malice, and go to sleep in peace with God and all mankind. Let not your wants outrun your means. Whenever you meet with difficulties, be persuaded "that all things work together for good."

"If I was asked," says a writer, "on what conditions more than other's health and purity depends, I should answer, 'active exercise, attractive industry, and healthful employment for body and mind.'"

In a word, there must be universal temperance, regularity, and exercise, in order to secure health and long life; and it is only by obedience to these constitutional laws, fixed and

immutable as the laws of the planetary world, which a wise and benevolent Creator has established in our nature, that life and health can be secured.

"How precious are Thy wonderful contrivances concerning me, O God! How great is the sum of them! I will praise Thee, for I am fearfully and wonderfully made."

THE CHILDREN'S ROOM.

BEAUTIFUL SELECTIONS.

THE TIMID CHILD'S HYMN.

O LITTLE child, lie still and sleep;
Jesus is near,
Thou need'st not fear,
No one need fear whom God doth keep,
By day or night;
Then lay thee down in slumber deep,
Till morning light.
O little child, thou need'st not wake,
Though round thy bed
Are dangers spread.
Thy Saviour care of thee will take,
For he is strong;
And angels watch thee, for his sake,
The whole night long.

O little child, lie still and rest;
He sweetly sleeps
Whom Jesus keeps.
And in the morning wake, how blest
His child to be!
Love every one, but love him best;
He first loved thee.

O little child, when thou must die,
Fear nothing, then,
But say "Amen"
To God's command, and quiet lie
In his kind hand,
Till he shall say, "Dear child, come fly
To heaven's bright land."

Then, with thy angel-wings quick grown
Shalt thou ascend
To meet thy friend.
Jesus the little child will own,
Safe at his side!
And thou shalt live before the throne,
Because he died.

THE STARLIGHT LESSON.

BY LUCY LARCOM.

"MOTHER, see! the stars are out,
Twinkling all the sky about;
Faster, faster, one by one,
From behind the clouds they run.
Are they hurrying forth to see
Children watching them like me?

"Oft I wonder, mother dear,
Why so many stars appear
Through the darkness every night,
With their little speck of light:
Hardly can a ray so small
Brighten up the world at all."

"Ah, you know not, little one,
Every dim star is a sun
To some planet circle fair,
In its far-off home of air;
Rays that here so faint you call,
There in radiant sunshine fall.

"I have sometimes wondered, to,
(Scarcely wiser, dear, than you,)
Why unnumbered souls had birth
On this wide expanse of earth;
Wondered where the need was shown
For so many lives unknown.

"He who calls the stars by name,
At his mighty word they came
Out of heaven's deep light, to bless
Life's remotest wilderness.
Every soul may be a sun,—
You and I, too, little one!"

THE following beautiful lines are from "The Child at Home," *the children's paper*, in which may be found other gems of the same character.

THE BEST DRESS.

OH! the little birds woke early with their voices all in tune,
And they sang a joyous carol on that sunny morn in June;
For the Sabbath bells rang clearly through the flower-scented air,
And the sweet breath of the roses floated upward like a prayer.

"I must wear my dress of shining silk," said little Bell with pride,
"And my bonnet from the city, trimmed with flowers on the side;
Where's my bracelet? clasp it quickly; was I ever dressed so well?
Ah! how all the girls will stare, and say 'Just look at lady Bell!'"

"I am glad I have a dress to wear," thought gentle Nelly Gray,
For I could not bear to stay at home this lovely Sabbath day:
And I'm glad I have a bonnet, with its pretty strings of blue
For the sweet sky and the violets, they love that color too.

"To be sure! I hate no jewels, but that gives me little care,
For my Father has an ornament his children all may wear;
Tis a meek and quiet spirit; may I choose that better part:
Father, dress me like thine angels, make, oh! make me pure in heart:

So the little maidens went to church, and entered side by side,
But Miss Bell regarded Nelly with a haughty look of pride;
And the color flushed her rounded cheek, and triumph lit her eyes,
And she mocked her schoolmates' eager look of envious surprise.

When the Sabbath service ended, all the girls sought lady Bell;
They were proud to walk in company with one who dressed so well;
But the smile of God was resting on a sweeter far array,
And, through all that summer Sabbath, angels walked with Nelly Gray!

THE ANGELS IN THE HOUSE.

THREE pairs of dimpled arms, as white as snow,
Held me in soft embrace;
Three little cheeks, like velvet peaches soft,
Were placed against my face.

Three pairs of tiny eyes, so clear, so deep,
Looked up in mine this even;
Three pairs of lips kissed me a sweet "good-night,"
Three little forms from heaven.

Ah, it is well that "little ones" should love us!
It lights our faith when dim,
To know that once our blessed Saviour bade them
Bring "little ones" to him!

And said he but, "Of such is heaven," and blessed them,
And held them to his breast?
Is it not sweet to know that, when they leave us,
'Tis then they go to rest?

And yet, ye tiny angels of my house,
Three hearts encased in mine,
How 'twould be shattered if the Lord should say,
"Those angels are not thine!"

POLITENESS.—"How are you, my dear?" said a minister to a little girl where he called in. How do you think she behaved? Did she put her finger in her mouth, and hold down her head without saying a word? No, indeed! She looked up cheerfully, and said in a sweet voice, "I am well, I thank you; how are you?" And when she retired, observing that the minister looked toward her, she very neatly bade him good evening, and slipped off to her room. That little girl was less than seven years old. How do you act when any one speaks to you?

It has been justly remarked, that "The only way to be angry without sin, is to be angry at nothing but sin."

THE JAPANESE EMBASSY.—One of the most important events which occurred during the past year was the visit of the Japanese embassy to this country, it being the first accredited embassy ever sent out by the government of Japan to any nation.

Japan was first made known to Europeans by Marco Polo, a Venetian traveler, in 1298; but its European discovery is usually ascribed to three Portuguese sailors, who, in 1542, were driven by storms upon its shores. It was soon occupied by

Portuguese merchants and missionaries, and up to the year 1592, many thousands of the Japanese had become converts to Christianity through their efforts.

The conduct of the foreigners at length became very obnoxious to the country. They were licentious and insolent, and sought to acquire an absolute ascendancy over the government. In the mean time the Dutch had gained some foothold there, and these were as unprincipled as the Portuguese, and endeavored in every way to supplant them and get them out of the country. In this they at length succeeded by intercepting, or reporting that they had intercepted a letter, exposing a plot on the part of the Portuguese and Japanese Christians to murder the emperor.

The exposure of this conspiracy—if there really was a conspiracy of the kind—led the Japanese into a most intense hatred of the name of Christ, and originated the custom among them of trampling on a cross, for the purpose of showing their bitterness against Christianity. Then followed fearful persecutions of Christians, exceeded perhaps by no others in the history of the Church. They were hurled by hundreds over the rocky sides of the island of Pappenburg, which stands at the entrance of the harbour of Nagasaki, and in many other and more cruel modes were put to death; the persecution lasted for some forty years, during which millions of Christians perished.

The Portuguese were banished from the island for ever. This was in 1637. The Dutch, however, have

gained nothing. They have been obliged ever since to confine themselves to the little island of Decima. Their influence is almost gone, and it is possible that within ten years the Dutch trade with Japan may be extinct.

The object of this embassy to our country was to secure the ratification of a treaty between this government and the Emperor of Japan. After remaining here about six weeks, during which time they were everywhere treated in a manner befitting such distinguished guests, being received with the highest honors in every city which they visited, they sailed for home on the last day of June, in the United States Steamer Niagara. The impressions made upon them relative to America were evidently most favourable, and it is to be hoped that a free commercial intercourse will in consequence be opened, to the great benefit of both nations.

WHAT HATH GOD WROUGHT?—It is little more than half a century since the commencement of modern missionary effort. And now there are in the world about two thousand missionaries, seven thousand five hundred assistants, four thousand churches, two hundred and fifty thousand converts, three thousand missionary schools, and over two hundred and fifty thousand children and adults belonging to them; two hundred dialects into which the Bible is translated; thirty-two millions of Bibles scattered over the earth, in languages spoken by six hundred millions.

Vol. III.

APRIL 1861.

No. 2.

Repository

OF

Religion and Literature,

AND OF

SCIENCE AND ART.

J. M. BROWN, Editor.

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PHILADELPHIA:
FROM BRYSON'S PRINTING ROOMS, 2 N. SIXTH STREET.

1861.

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CONTENTS FOR APRIL.

Religion.

A Word to our Subscribers and Friends,	49
The Christian Recorder; or, An Evil behind a Right,	52
Christian Perfection,	54
Gems collected from Minerva's Casket, No. I.,	58
The Hour of Twilight,	59
A Few Thoughts on Christian Perfection,	60
The Christian's Triumph in Death,	61

Literary Department.

Greatness and Great Men, No. II.,	64
The History of a Patriarch,	66
Pleasures of Memory,	67
The Effects of Literature on Morality and Religion,	67
Pursuits of the Mind,	70
The Good we might do,	72

Poet's Corner.

The Exile's Lost Delight,	73
Venus,	74

Scientific Department.

Geology, Theoretically considered,	74
Natural History, Part IV.,	79
How to do Good,	80

Biographical Sketches.

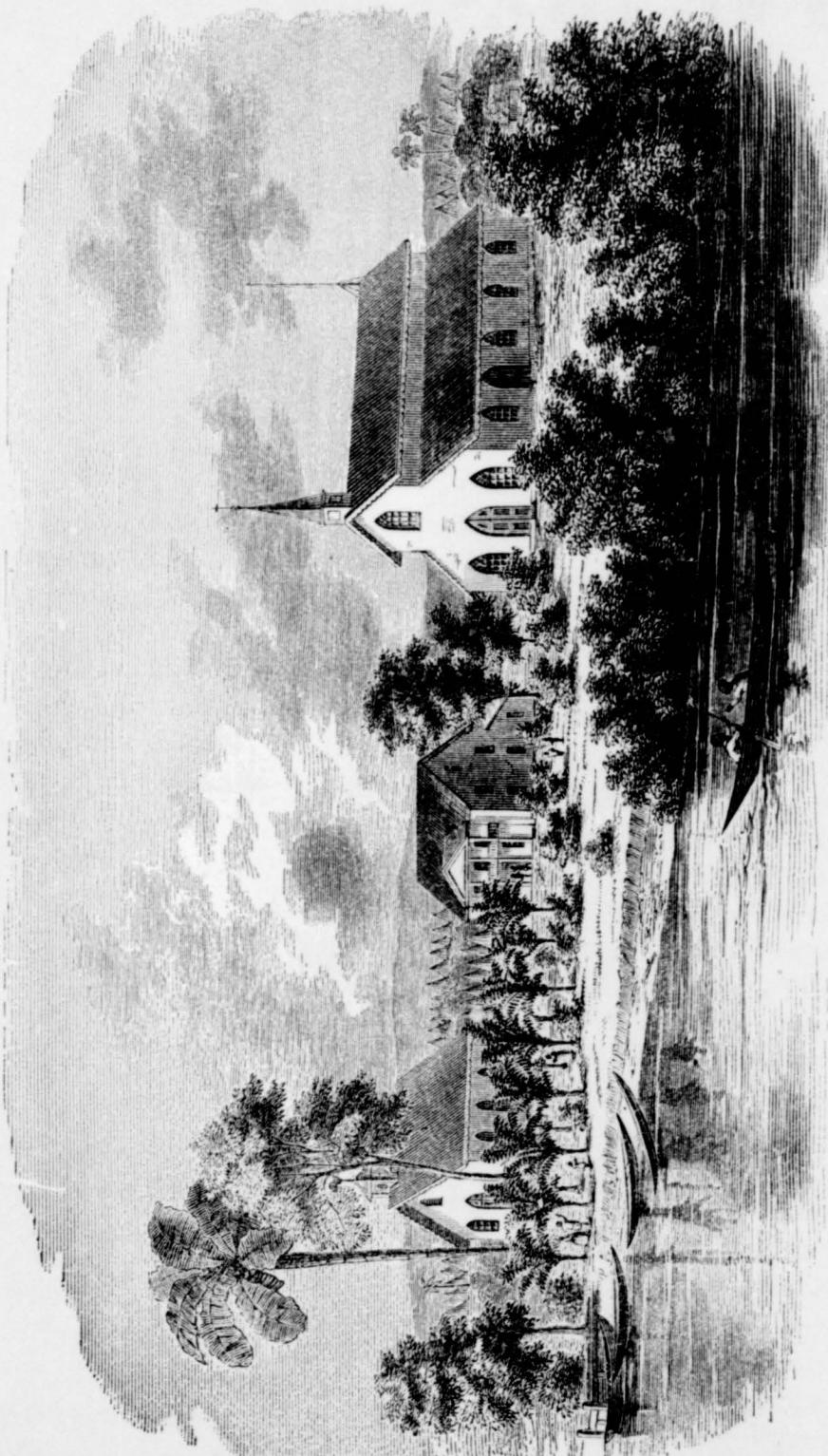
Sketch of Mrs. Ann R. Thomas,	81
Sketch of Rev. Simon Snyder Carr,	82

Children's Department.

Letters to Little Children, No. I.,	83
The First Stage of Life,	84
All Fulness in Christ,	86
A Bad Example,	86

Executive Editor's Department.

Hayti Emigration and the Mission Cause,	87
News from the Churches,	91
Meeting of the Conferences,	93
Book Notices,	94
Force of Character,	95
Deal Gently,	96



HOFFMANN STATION - CAPE PALMAS.

Repository

OF

RELIGION AND LITERATURE.

VOL. III.

PHILADELPHIA, APRIL, 1861,

No. 2.

RELIGIOUS DEPARTMENT.

A WORD TO OUR SUBSCRIBERS AND FRIENDS.

BY JOHN M. BROWN.

THE African M. E. Church has peculiar needs—peculiar to itself, which others cannot supply. Others may aid—others will aid in supplying this want—they have done so—we cannot avoid a hope of their continuance; but *she must do her duty*. This she has never refused to do, when properly and promptly brought before her. Bad guides may make unruly followers: but when guided properly, and an experience of 25 years, warrants us in reaching this conclusion. No people has worked more willingly, more readily, and more promptly, than the members and friends of the A. M. E. Church. Right proud are we for our identification with them. When we consider her beginning, her progress, her present position, and look at her prospectively, we can say, all things considered, that she has done well.

At this time her communicants number nearly 60,000, and we think we are not far from the mark, when we say, that over 100,000 attend upon our ministry. In the Baltimore conference alone, our last annual minutes showed a membership of nearly 7,000, and a Sabbath School list of nearly 4,000. To instruct this vast multitude, to lead it near the throne of God, into the kingdom of bliss, has caused many anxious thoughts. Laying this principle down, that the more knowledge a man has, both of God and His works, the better is he prepared to enter upon the duties and scenes of the kingdom of bliss.

To diffuse knowledge—to aid in making our race both wiser and better: This lead us to decree the publication of "The Repository of Religion and Literature, Science and Art," which commenced its issue at Indianapolis, Ind., April, 1858; and has continued to be issued Quarterly (except nine months,) up to the pre-



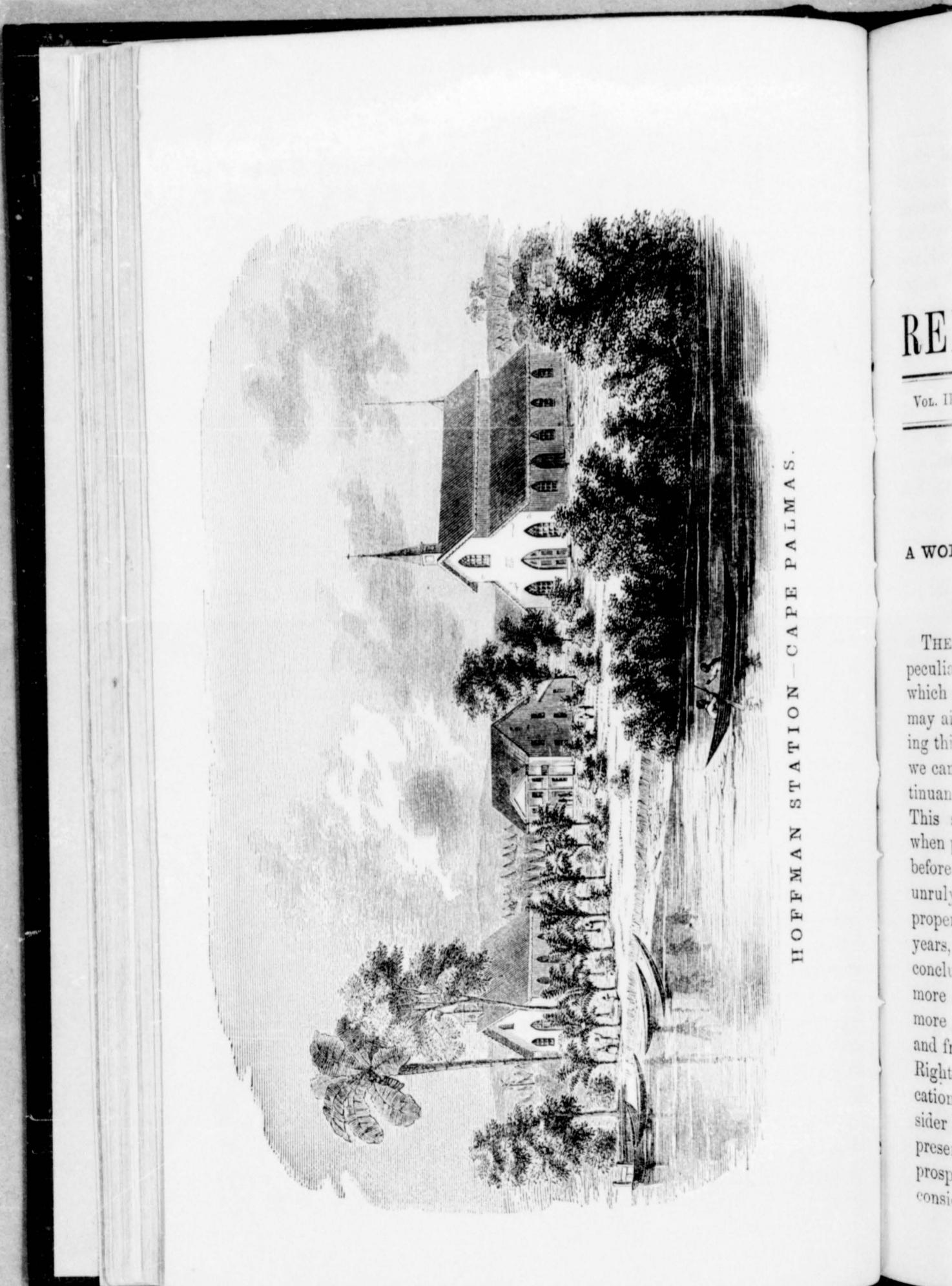
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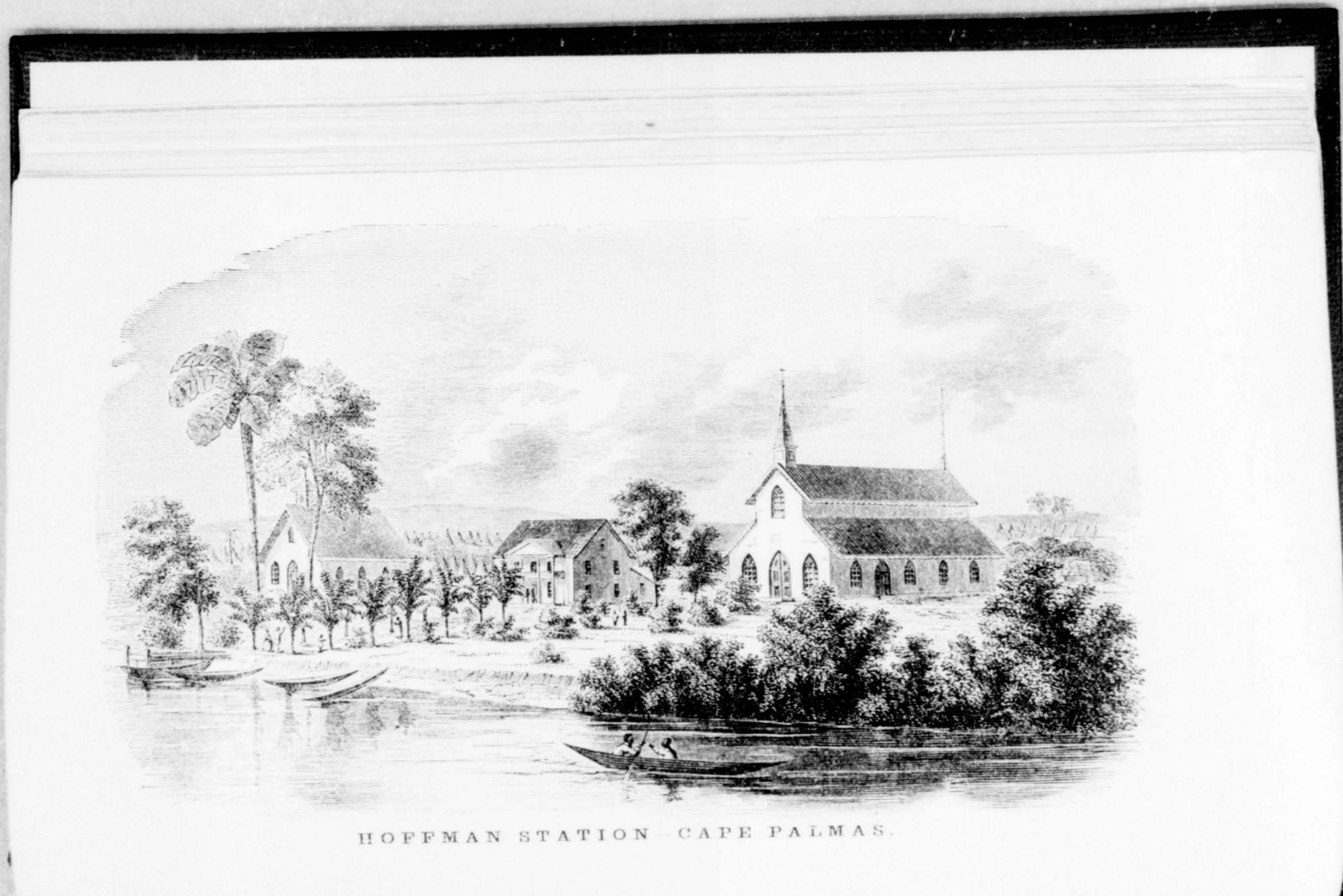
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Vol. III

sent. Our guiding star was, that we might accomplish some good—that we might suggest to the flock over which Christ has placed us a clearer perception, so that they might the more clearly comprehend the will of God. This with us was a fixed conviction. We then saw the necessity; we see it now. No change has as yet convinced us that there is a non-necessity for us to continue our work of love. We feel, as we then felt—that there is a demand for all that we have done, and we now feel that there is a demand for all that we may do.

The ministry at no other period in the history of our Church, has manifested such zeal as they now do, for the acquisition of knowledge; nor has there at any other period been such a demand for a *pious* and *educated ministry*. There is really an "irrepressible conflict" going on with ignorance and intelligence; the battle waxes hotter each year; old and young are engaged in this conflict. We entered an old man's studio the other day, although he is nearly sixty, he is engaged in acquiring a knowledge of the Latin tongue, with all the zeal of a youth of sixteen, and says that he never felt more vigorous in the pursuit of information than at this time. This stir is not confined to one class, but to all classes of our ministry.

Not long ago, we were in a certain city where there are four pastors.—They had formed a class, and were receiving instructions in Grammar, Arithmetic, Geography, Composition, Latin and the Greek Testament; and

they had also, a Theological class, which met once a week. In another city where there are two pastors, both elders in our church, they have united with a Theological Seminary, and are now applying their minds and hearts to a thorough course of theological study. We might name many other cases to prove our point, viz.:—That the *Ministry* of the A. M. E. Church, are *progressive men*, and they are determined not to be a whit behind the "chief." Years ago, this same zeal was not manifest. Not so now. A change has come over us. No longer, we trust, will the hated name be given to us, "that the Ministers of the A. M. E. Church, are the most ignorant of all Ministers."

Why is this? Why this apparent neglect of the Itinerant's life? Why this laying aside the "saddle-bags?" Why this struggle amongst the English and ancient classics? Why all this, and the cause for it? Go where you may, we find our Itinerant's delving into ancient lore, unravelling the mysteries of Philosophy and the beauties of Science, while they, Wesley-like, have determined to be men of "one book;" they, like him, have determined to bring all books into requisition, so that they may rightly understand that ONE. Would Martin Luther have uprooted the dogmas of the Church of Rome, or John Wesley been the cause of the reformation of his times, had they not been acquainted with the Bible, not only in their vernacular tongue, but baptized with the spirit of that Book of books.

We may not inaptly ask the question, why this stir in our midst? we remember the reason be,—1st. A member of the Missouri Conference, in 1855, offered a resolution at the organization of that Conference in that year, that the Conference also organize "a Literary Society." All the brethren seized the idea at once. A society was organized. Nearly all of the annual Conferences have done the same. This aided much.

2d. The Bishop presiding over that district urged the matter, not only upon that Conference, but all the annual Conferences, until most of our workers are engaged in this noble effort to expand the intellect.

3d. But mainly by the agency of the Repository; quietly has the organ of "Religion, Literature, Science, and Art," wended its way into the homesteads of thousands of our people, guiding their thoughts and molding their habits. Noiselessly has it borne gems of thought into all regions—into slave as well as free communities—into Africa as well as Canada; stirring up, cheering, whispering good-will into many hearts; inspiring confidence into the timid; leading out men and women, who trembled at the bare idea of public gaze, into the glorious battle of thought. These then, in our opinion, are mainly the causes of the struggle to eclipse ignorance by knowledge—vice by purity. The conflict is going on bravely. A change has come over us. All, all are learning the force of that old maxim, "Knowledge is power." No man can reject our

claim to equality, when we are *equal* to him; but neither black nor white are willing to admit the equality of an inferior. This inferiority is super-induced from various causes, and various appliances are to be used to remove it. We are aiming to do our part, and if we err not in the use of the means, the error will be in the head and not in our heart. We shall unceasingly aim to elevate, refine and educate our people. Well are we convinced, that the more any race is in the possession of polished manners, the more is that race respected. What gave the Greeks and Romans their *power*, if it was not their high state of culture? Why is it, that the French as a nation, is regarded as polite; and how common is it to say, "as polite as a French dancing master!" This gives them a sweetness of manners, a power and influence, which a contrary manifestation does not obtain. Who is not enchanted by the sweet and philosophic style of Cousin, the Prince of French Philosophers?

The A. M. E. Church aims at producing a renewed and changed class of Anglo-Africans, by striking at the root of the evil, by bettering human nature; by clearing up the intellect, and demonstrating their equality, without quarrelling with other portions of the family of Noah. Long ago, a class of our *coloured friends* pointed at us sneeringly, and asked, what means all this band of ignorance grouped together in our pulpit? Not so now: a change has come over them! they are more respectful

towards us. There is no difference between us! our *condition* is the same, and our *destiny* will be the same. The slight difference in theology makes but little odds. This is clearly evinced, when we see how easily a Methodist can become a Presbyterian, and the contrary. We have not much to complain of on this account, for the reason, it proves our object to be as we have said, to submerge all differences about theology, so that we may raise up a *great religious and literary* community. Our ideas about theology are never inquired into, except by some conference, Presbytery or Association, when our condition is looked into. We have been labouring under the most singular hallucination, if we have mistaken the ultimatum of the A. M. E. Church, if this is not her intention, viz.:—*To raise up a great brotherhood of Christians and Scholars.* Men and women, whose highest aspiration is to elevate humanity.

In following the dictum of our brethren, we have published, as before stated, the Repository to aid in bringing about this glorious state of things. All we have to ask, is, that our subscribers and friends may continue to aid us. We appeal to them *so to do*. A little effort will soon place us beyond the possibility of a failure. We ask for two thousand cash subscribers. We must have it; and as soon as we get them, we will issue our Repository monthly. Shall we not have them? Will every friend to our cause bestir themselves, and send us five new subscribers? *How*

easily this can be done if all will do their duty. Don't you think of five friends upon whom you can call? *Try, and you will succeed!* or will you refuse to try, and thus hinder a good cause. Brethren and friends—we appeal to you! We ask you to consider the facts, which we have stated in this article. Let *no one* hinder you from doing your duty. **LET NO CAUSE BE LIKE YOUR OWN.** Haste to the work. May God help and guide you.

—
Letter from Bishop Payne to the Ministers of the A. M. E. Church.

THE CHRISTIAN RECORDER;
OR,
An Evil Behind a Right.

LAW — ORDER — GOVERNMENT.—These three principles underlie the character of every great and good man, every great and good Society, every great and good State, every great and good Nation. A man, a society, a state, a nation attains to greatness and prosperity—preserves and perpetuates them only as long as Law, Order, and Government are sacredly cherished. To abandon these is to introduce a state of confusion and strife, of anarchy and ruin.

Therefore, every office bearer, who is true to the man, the society, the state, the nation, will narrowly watch every other officer, and sound the alarm when he sees an infringement upon these heaven-created principles. No plea of expediency can justify a disregard of their claims, nor should wealth, standing, or office be allowed to shield a man from the penalty at-

tached to their violation. The only exception to this rule which we now think of, is absolute ignorance of their existence.

Now, mark this distinction: while absolute ignorance may save the offender from the penalty, it can never justify him in the act of transgression. In every government there are officers who differ in power and responsibility as they differ in rank. If each has his rights to be enjoyed, so also, each has duties to be performed.

But in the enjoyment of one's rights, he must not infringe upon his fellows; and in the performance of his duties, he must not interfere with another's. A wise man will not knowingly do either. An arrogant man often does the one, or the other—an ungovernable man habitually does both—an ambitious man systematically does them, because he cannot reach his sinister ends, only by so doing. Such a man will always defend the *evil* he has committed behind the *right* he is entitled to enjoy. Sometimes he entrenches himself behind the *rights* of his fellow-officers,—often behind *rights* of the people. This latter is always the most dangerous man that can be found *inside* of a government.

Nevertheless, he who is faithful to law, order, government, and God, will never defend or apologize for an evil, simply because it is entrenched behind a right—Nay! this is a greater reason why, it should be exposed and attacked.

With these fundamental principles and these reflections before me, I respectfully ask the ministers of the A. M. E. Church to institute certain in-

quiries respecting the present form and existence of the "*Christian Recorder.*" Justice to themselves, and posterity—respect for the laws, order, and government—love for the peace and unity of the Church require this at their hands.

To aid in this important business in which we are all concerned, I suggest the following queries.

1st. How came the *Christian Recorder* into present existence?

2d. Who is its General Editor?

3d. Who are his associates, *i. e.*, who constitute the Editorial Corps?

4th. Has any of these things been done according to the letter and spirit of the decrees made by the last General Conference?

5th. Does the present form and management of the *Recorder* fulfill the design of these decrees?

6th. Is there an officer of the connection, in it, or out-side of it, who has the power to set aside, or trample down these decrees?

7th. If any officer should be found acting in open disregard of them, will a law-abiding member of the ministry countenance the *evil*?

Is any officer in the A. M. E. Church placed above its laws, order, or government?

Are not the rules, decisions, and decrees of the General Conference, the *supreme laws*, to which every one of our members as members, and ministers as ministers bound to yield uniform respect and obedience, the *Moral Law* alone, excepted.

With sentiments of deep regard,
I am dear brother,
Yours fraternally,
D. A. PAYNE.

CHRISTIAN PERFECTION.

There has been a great deal written upon this subject and also preached. In treating upon it, I will do so first negatively, and secondly, affirmatively, considering christian perfection and sanctification, as synonymous.

Christian perfection then, is not that perfection with which our fore-parents were created, I do not so understand the injunction of inspiration instructing believers to be perfect; for we all know that Adam was created immortal, and was capable of being exactly just, perfectly obedient, perfectly truthful; there was nothing like obliquity about him. He was capable of rendering both to God and man, all that was due them from him, yes, we may say, that he, as he fell from the plastic hands of his maker, was perfectly faultless. Hence we see that he enjoyed a perfection, which was peculiar to himself, such as God never required of fallen human beings, for his was Adamic perfection, but ours is Christian perfection.

Nor is christian perfection that of Angelic, for they are incorporeal beings, and as such are every way different from fallen human beings, were created so, and must remain so, as long as fallen human beings, are fallen human beings, consequently it would be unreasonable to conclude that God required such perfection of us. The Lord says nowhere in his word, be ye as holy, or as pure, or as perfect as Angels. I find it not. Nor is the perfection of the Deity intended, this is certainly impracticable, inasmuch as his perfections are of such a quali-

ty, as make them incomunicable; nor does the Lord, anywhere say, that his followers must become as holy, as perfect as he himself is, there is no such thing intimated in the Bible. Nor is christian perfection even a freedom from wrong, and ignorance, for these will cleave to every fallen human being until he leaves the world.

We often hear men object to this doctrine, upon the ground that they think it impossible for a human being to become as holy as an angel, or as God, and still remain on earth, hence say they, a believer can only be sanctified, or made perfect at death. Now, if they were correct in their conclusion that the sanctification, or perfection spoken of in the Bible, is such as angels, or the Deity enjoys, I would think with them, that it would be impossible for a fallen human being to attain, and retain it this side of death, or even were it such as Adam enjoyed, I would despair of attaining it, this side the grave. But I assume the position, that the sanctification insisted on in the Bible, is not of this kind.

Secondly, I would undertake to show what sanctification is.

It is to be freed from all sin and moral corruption, this is what inspiration teaches upon this subject, as we read, I John, 1, 7, 8, 9. "The blood of Christ cleanseth us from all sin;" at the ninth verse John declares, that, "if we confess our sins, Christ is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

This needs no comment, it is very

clear from this that God intends the entire sanctification of every believer, and that he intends them to walk in the light, as Christ is in the light. This is clear enough to every mind.

To be cleansed from sin, is a great blessing, but to be cleansed from all sin, is a greater, which great piece of work the Lord here promises to perform upon certain conditions. The Apostle Paul seems to have understood this subject, just as did John, which his language shows when praying for the Thessalonians, in all the heat of true christian zeal, as we read I. Thes., v. 23. "And the very God of peace sanctify you wholly, and I pray God, that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ;" or to give his own language literally, "*Autos de ho Theos tuee eivanale hogaasai humass holoteliee ky holoelavon humone to neumeo, ky hay sukay, ky to someo amemytose in tayporusia, too curiou Maymone Jason Christon tayraytheia.*"

The apostle makes the last part of this prayer very emphatic, by throwing in the copulative conjunction, and, in regular order after each noun.

Holoteliee, when literally rendered, signifies the whole soul, and the whole body, and every part of each completed. The apostle seems to have been determined, that the Thessalonians should not misunderstand him, hence says he, "I pray God, that your whole spirit, and soul, and body," the meaning of which more fully is, and may the whole of you, your whole constitution, the whole frame of your

nature, all belonging to you, all of you, and all about you, be sanctified, made holy, and be preserved blameless, etc.

This is what I understand, just in so many words to be meant by sanctification. But to be more particular it is to be cleansed from all sin, and to be made holy in true and full acceptance of the term, and when we are made thus holy, we are sure to feel that we love God, with all our strength, with all our soul, and our neighbor as ourselves. The apostle seems to give here, the true philosophy of the composition of a human being, whose component parts, he makes three, the spirit, the soul, and the body. This seems to have been in perfect accordance with the opinions of certain of the ancients. It was maintained by Pythagoras, and Plato, who held that there is in man, a soul irrational, which includes the affections of the body, and a mind, which fights against the body, and uses the body as an instrument. The Stoic Philosophers taught the same. Virtrunga says, that a notion prevailed among the Rabbis, as well as among the philosophers, that a human being consists of three distinct parts, first, the natural spirits, which survives the death of the body, and which is an undying principle itself. The second part is the animal soul, which man has in common with the beast that perish, which soul itself dies with the body. The third part is the body corporeal. That there does exist soul and spirit, as well as body appears most clearly from what the apostle

Paul say, Hebs. iv. 12. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul, and spirit." Now, if the soul and spirit are not two distinct substances, then the apostle has said here, that which is well calculated to mislead all who read it. But all these component parts can be and should be sanctified agreeably to the apostle's showing. I would say further, that to be sanctified is to be renewed after the image of God, by which a complete death of sin, is effected, at the same time, all relish for any and every thing wicked is destroyed. When this work is complete there is no disposition left to violate knowingly, one single command of God, nor any number of them. Nothing wicked can dwell in that heart which is filled with the love of God. To be sanctified in the full sense of the word, is to become perfectly passive in the hands of God, and to become willing to be disposed of in any way that God may see cause to dispose of us, for his own glory, and the salvation of man.

This high point in religion, is only attained by the believer leaving the first principles of the doctrine of Christ, and going on to perfection, the meaning of which undoubtedly is, that he should go on to seek God, after he enters into a state of justification, and to continue to seek him until the whole fulness of God is attained. There is a marked difference between justification and sanctification.

Justification is a forensic, or law term, and changes our state before God as our judge. Sanctification changes our hearts before God as our father. Justification always precedes sanctification, and sanctification follows as the evidence and fruits, justification is an act which takes place all at once, sanctification is more or less progressive.

Justification removes the guilt of sin, while sanctification removes the power of sin; justification delivers from the avenging wrath of God; sanctification conforms us to the image of God. As to the time when a believer may receive this great blessing, there is a difference of opinion among religionist. Some say at death only; while others think it may be attained shortly after conversion, though the individual live a score of years after. We think the latter position is amply sustained, by thus saith the Lord for it. When Abram was ninety-nine years old, the Lord appeared unto him, and said, "I am the Almighty God, walk before me, and be thou perfect,"—Gen. xvii. 1. Now, every grammarian knows that this injunction was given, not in the future, but in the present tense, be thou perfect, can only be parsed in the present tense. But was Abram to die at that time? that God commanded him to be perfect then? Not by any means, for God knew that Abram would live seventy-five years longer, which was the length of time that he afterwards lived. Hence, we see that Abram was commanded to be perfect seventy-five years before his death.

Then, if it were possible, for Abram to be made perfect that long before death, then it is possible for me, or any other believer. But the Psalmist speaks to the point in hand, when he says, "mark the perfect man and behold the upright, for the end of that man is peace."—Psalms xxxvii. 37. The Psalmist, as an inspired man, certainly knew whereof he affirmed. But what does he affirm? Why, that the end of the perfect man is peace, not that he shall be made perfect in the end, but that the preparation for a peaceful end, must take place previous to the end.

Our Lord in his sermon on the Mount, has said enough to settle this matter, in that, he says, "be ye perfect as your father in heaven is perfect." The original in this place, (*Teleios*) will bear a very extensive rendering perfect, whole, complete, full-grown, hence the literal meaning of this scripture, is easily perceived. I have shown already under the first head what our Lord meant by being holy as he is holy, or perfect as our father in heaven is perfect. God certainly has erected a standard in his own judgment and wisdom for every believer to come up to, and when he comes up to that standard, he is a perfect christian. Then it may be said in truth, as God is holy, so is this believer. What our Lord required, it seems, was that his disciples should as soon as it was practicable, become full-grown christians, or *teleios*. Not that they were to wait till death before becoming so. Our Lord's command is not that they

should delay this work by any means. We find a parallel place by the apostle Paul, in his last words to the Church at Corinth, "Finally, brethren, farewell. Be perfect,"—II. Cor. xi, 13. Now, it is somewhat wonderful that the apostle did not say, be ye perfect when ye come to die, especially would we expect to have heard something of this kind, as these were his last words to these dearly beloved friends of his, and I do suppose, that, if death had been the only place at which a believer could become perfect that he would have informed them of that fact. The same apostle says, in his Second Epistle to Timo. ii. 20. "In a great house, there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor, if a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." Not prepared to die only, but to work, and not to work only, but to do good work, and not to do good work occasionally, but prepared to do every good work. Here you see, that the apostle states a fact, that if a man will purge himself, he will thereby prepare himself to work, and not to die only, which is but to state the fact, that a believer may become sanctified any number of years before he leaves the world.

Again our Lord prayed for the sanctification of his disciples, if it be impossible then to become sanctified before death, we may with propriety conclude that our Lord was praying

for the death of his disciples. But we know that he was not praying for their death, because he was then making ready for them to labor in the gospel for years, as he knew at that time they would live to see, and as we now know they did, yet he prayed his father to sanctify them then.

The language of the Lord to Satan in Job's time, makes this subject as clear as we could desire. The Lord said unto Satan, "hast thou considered my servant Job, that there is none like him in all the earth, a perfect and an upright man,"—Job i. 8. Here the Lord positively states the fact in the present tense, that Job was a perfect man, and the Lord was certainly a proper judge in the case all must agree, that there is none better. But how long did Job live after he was announced to be a perfect man? why one hundred and forty years, hence we see that a believer may not be sanctified only at death, but any length of time before.

The utility of Christian perfection, or sanctification should well be considered. By it a divine evidence of our state as christians is kept up, also it is necessary to usefulness of life, as it would be impossible for believers to succeed to the same extent without sanctification as with it, I mean in religious operations, and my conclusion is, that it is for a want of sanctification with believers that they make so many failures, for impossible is it for believers to prevail with God to satisfaction in the absence of this great blessing.

Another great use of it is, that of its being conducive to happiness, and the continual enjoyment of God's holy presence, because to be sanctified is to be able to live in the continual offering up of both soul and body to God, in the flame of love as a whole burnt offering.

T. STROTHEN.

Richmond, Indiana.

GEMS COLLECTED FROM MINERVA'S CASKET.

No. I.

BY MRS. HENRIETTA S. WILSON.

DESPISE not the chastenings of the Almighty: Job v., 17. It has pleased "Almighty God," in his wise dispensations, that his children be subjected to severe trials, made up of losses, disappointments, afflictions, bereavements and poverty. All these are registered, and make up the calendar of their short pilgrimage on earth.

We pause: ponder for a moment, and ask why it is? For we know the sacred truthfulness of his unbounded love, for all and every thing that was brought "through his divine power, into life and being." In Genesis, we read his pronunciations of their being good. Therefore, they must have had his admiration, accompanied with his pure and holy love.

His omniscient eye took a most solemn review; there was nothing wanting to perfect his work; no flaw nor blemish whatever. It would be impossible for any imperfection to escape his knowledge.

Therefore, the necessity of being wise unto perfect day! And when these sore trials befall us, the body only sinks, while the spirit which is clothed in habiliments of righteousness, battles against the stormy waters of sorrows, and enjoys a sweet peace, that none but the child of "God" only is familiar. Experience in spiritual wisdom, teaches him submission; that submission unaccompanied with the bitterness of a servile fear of God's judgment; it is a filial fear, that emanates from piety evangelical; which is acceptable only to the Sovereign of the universe. (Unlike one that has no hope,) he feels as

going through a preparatory process, "for some great good to be obtained;" and he'll exclaim, with all the sincerity and fervour of a faithful, though broken and bruised heart,—O! God, thou father of mercies, thou hast given me to drink deeply the dregs of affliction's cup! may it please thee, thou giver and finisher of our faith, to suffer its passage without a murmur from my sinful lips, lest I be driven from thy divine presence forever! Help me, O Lord, to take thy yoke upon me, which is easy, and thy burden which is light, and rely upon thy precious promises. Thou wilt not put more on me than I can bear. Yea! dear reader, the heart, though broken and bruised, does not go to nothingness; it flies as though upon the wings of a dove; to the throne of grace and mercy, and slakes its thirst at the well-spring of eternal life.

O! would you not say, with the wise and just, what a happy state to

be in? would you not say thus to those whom our Heavenly Father hath blessed?

To enjoy this divine pleasure, we must be clothed in righteousness; and the time will surely come, when the angry waves cease their foaming, the lightening's flash is no more seen forking through the darkened elements—a serene calm disperses all, and the soul enjoys a peaceful and eternal rest.

BALTIMORE, Md. Feb. 14th, 1861.

THE HOUR OF TWILIGHT.

JULIETTE.

"Tis twilight! and the gathering darkness steals noiselessly over the landscape, while the last notes of nature's sweetest songsters are gone up in a farewell chant to the memory of departing day. The last beams of the sinking Sun still linger in the distant horizon, as if loathe to leave the beauties of earth enshrouded in darkness. Like the soul, lingering in its upward flight to cast a parting smile on the lifeless body of a departing saint.

Now, the stars peep forth from their far-off abodes, through the azure stillness of the evening, and still you gaze on till countless myriads of twinkling lights usher forth from the mysterious bosom of the upper deep! and while the mind ascends its vaulted pathway, amidst glowing constellations of shining orbs, and widens and expands in the immensity of space, the imagination sends forth a glance to seek for the throne of the Eternal,

who sits in imperial majesty guiding, all the mighty hosts of creation. He whose glories are chanted by the morning stars, and the sons of God shout to His praise, yet stoops to guide the thoughts of mortals, and to listen to their songs.

With the deepening darkness, a pensive calmness pervades the soul. The thoughts become more lofty and sublime; and in the holy awe of that sacred hour, the spirit seeks communion with the kindred souls that dwell in the realms of eternal light. Yea, methinks I can almost hear the rustle of angels wings, as they quiet the throbings of an aching heart, and whisper comfort to the soul laden with the sorrows of earth. Then the scenes of the past crowd upon the memory. How they cling about the heart with all their glowing freshness, as though the scenes they call to mind were things of but yesterday. They are the sweet voices of the past, telling unto the present its sad or joyous episode. How the faces of loved ones throng around you in that sacred spot, where once the family were wont to cluster in a band of fraternal love. Those cherished moments that exclude the eye of the intruder. The happy interchanges of confidential affection. The hour of prayer, when the heart's desire gushing forth with parental solicitude, arose in solemn accents before the throne of the Almighty.

The bitter pangs of despairing hope, when the death angel announced his first visit, and summoned one of the happy number. Then comes the

reminiscences of sadder scenes, scenes which these moments recall; and yet we find a mournful pleasure in lingering on those afflictive hours. The death-bed scene, with all its thrillings of anguish and sorrow. How you watched the fast-glazing eye, and counted the pulsation of the heart, as they were slowly measured out by the last moments of time. The anxious farewell, as the taper of life still flickered, and at last faded away.

Then your soul mounted with theirs, and borne on angels wings, it entered through the gates into the everlasting city, and listened to the songs of deliverance chanted by the angelic choirs above.

While the glowing imagination pictures to you scenes of which mortal lips dare not give utterance, your eye catches a glance of the evening star, and on a floating ray of light your mind is borne back to its own casket, which still treads the thorny pathway of life, and is destined to engage in its conflicts till called by its benevolent giver, to rest in his glorious presence forever.

A FEW THOUGHTS ON CHRISTIAN PERFECTION.

BY MRS. ELIZABETH HOLEY.

THE recollection of God's goodness to me, in bringing me to the knowledge and love of himself, through the remission of my sins, excites continual thankfulness; but more especially in that he has given me to hear and receive the whole truth. Soon after I was justified by faith, the war

between nature and grace became so violent, that I saw if there was no further deliverance, that I must grow faint: all that was within me seemed to cry after something more than I felt was in my possession. Hearing of a perfection of grace, by some, is called sanctification, by others, holiness of heart, which can be obtained through the Redemption, by the precious blood of Christ! for it is written, without holiness no man shall see the Lord. Holiness, in short, is the love of God shed abroad in the heart by the Holy Spirit, given unto us through the enjoyment of this perfection of grace, called sanctification, we have a continual peace, and conscientiously believe, that in obedience to the will of the Lord, we shall overcome at last, this love becomes the motive of all resignation, whether in action, or in word or thought. I rejoice that it is written—it is the will of God; even our sanctification, this has become unto me a source of joy, a continual feast of love. Oh! wonderful love! how can mortal illustrate such a sublime theme—the peace of God, and the comfortable influence of his Holy Spirit, while reflecting on twenty-four years being passed in the enjoyment of this perfection of grace through the precious blood of our blessed Saviour, who for his own name sake granted it unto unworthy me while in this earthly tabernacle. I now invite the reader to come and prove this great reality that is in our blessed Redeemer's grace. In the enjoyment thereof, is a feast of love, a table always spread, the guest always welcome, and the joys are ever new.

The serious inquirer may desire to prove, whether or not, this is the whole truth? I will refer you to the same source that was granted of the Lord for me to pursue. It is a matter of humiliation on my part, when I know my mind on the precious promises I found in searching the Scriptures, and in attending all the means of grace to strengthening my faith in the midst of many portions of the Scripture, the 5th chapter of Matthew, and the 48th verse:—Be ye therefore perfect, even as your Father which is in heaven is perfect.—Became to me as a light. Oh, that I could set forth the day that I obtained this gift called sanctification. When all manner of words of prayer seemed to fail, there was a whisper to me—think upon the name of Jesus! On this name I ventured; but before I reached the secret spot, the precious blood of Jesus was applied to the cleansing of me from all sin, which I shall ever recommend to all mankind. As for the virtue and value it has been to me, pen cannot portray. That blessed Monday evening, the 26th of January, I cannot forget, neither in time or eternity.

In conclusion, this enjoyment is as the well of water, spoken of by the Lord, shall be in him a well of water springing up into everlasting life.

BALTIMORE, March 1st, 1861.

THE CHRISTIAN'S TRIUMPH IN DEATH.

BY REV. R. H. CAIN.

FOR me to live is Christ, and to die is gain, was the language of the Apostle of the Gentiles, when he

viewed the probability of his being called to answer before men, of the hope set before him in the Gospel. He earnestly hoped, that in the hour of his trial for Christ's sake, he should be fully able to witness a good confession, and if need be, lay down his life for the cause he had espoused. This life had no allurements which could counteract his longing desire to honor God. Whether it was necessary to suffer death or not, he was wholly given up to God's service. His was a faith which rose above the possibility of failure. He had the most confident expectation that God would stand by him, so that he should be enabled with the utmost liberty of speech, to testify the gospel of the grace of God; and should he have the liberty of doing so, he was perfectly regardless what the issue might be, relative to himself. Whether life or death, was to him perfectly equal, and perfectly indifferent, providing Christ was magnified; his person, nature, doctrine and grace, shown to be what they are—most noble, most excellent, most necessary, and most glorious.

The christian doctrine is peculiarly adapted to the wants of our fallen state. It is an antidote to all the fears which would attend our closing years, as we linger towards the confines of the grave; for without Christ and his love, we would be without a true guide in that sad hour. But christianity having appeared, it gives hope to the living, and comfort to the dying. In the hour of the dissolution of soul and body, is shines as bright as the sun when full orb'd at

high moon, casting a radiance all along the journey of the disembodied spirit, as it passes the outer gates of the city of God, and mingles with the blest, amid the music of whose songs they shall ever dwell, chaunting the praises of the eternal. How many instances have been noticed by the christian minister, while in the discharge of ministerial duties, who hath not lost a friend? Who doth not remember when that friend died? Who doth not recall the image of a departed relative? That father, that mother, or a tender child. Who does not call to mind a loved companion, whom they loved above all others on earth? Memory is faithful; reproducing the scenes of former days, when we have stood around the couch of the departing saint, and seen christianity with all its saving benefits, comforting the soul. It is only one bright summer since the truth of christianity was verified, in the death of an humble follower of Christ, under the notice of the writer. It was a cold night in January, 1860. On one of the small streets of the western metropolis, dwelt many devout, though humble believers. A small room was occupied by two persons. The city clock had struck two—a dim light of a candle, an occasional glare of a coal fire, betokened that this room was occupied by one whose earthly pilgrimage was nearly ended. If you had looked in at this moment, you might have seen one whose face, though thin, yet retaining a look of beauty and loveliness. The form was small, by reason of protracted illness;

yet there was a calmness and resignation in the countenance, not always to be seen in those who are near the end of the earthly pilgrimage. On an humble couch close by, reposes one who is ever watchful and anxious for the invalid. It is nearly three o'clock—all is silent—the slumberer rises from his couch and paces the floor. The invalid awakes as if from a long and pleasant dream. The countenance brightens; the lips move, and a sweet musical voice calls for her companion, exclaiming, "Oh! I feel pleasant! I feel as if I never had been sick in all my life. The Lord has taken away all my pain; He has paid me double for all my sorrow and suffering here. I feel that all is peace; my hour is come. Oh! blessed Lord, hast thou come for me?" Friends and neighbors came to see the departure of the hopeful christian. In answer to the inquiries of Rev. I. T., she responded, "For this hour I have been living, lo, these many years; it has been the chief aim of my life, to prepare for this hour."

Such was the strong and confidential hope of this follower of Christ, in the hour of death's approach; giving evidence of the power of grace to calm our fears, in the last moments of our earthly existence. During the day many friends called to see her; she desired them to sing the death-song of the dying saint, and joined in the singing.

"What is this that steals upon my frame? Is it death?
That soon will quench this vital frame? Is it death?"

And when the singers came to the verse—"Bright angels are from glory come," she exclaimed:

"Yes! they are around my bed, they are in my room;
They wait to waft my spirit home, all is well."

Thus, in the last hours of life, she still had an abiding confidence in a Saviour's blood. The day passed; night cast its dark mantle over creation; (a fit emblem of the sorrows of human existence.) True friendship is constantly watching every change. All is silent; she calls for her companion, "Lift me up: move not a pillow." Moving gently into his embrace, exclaims, "That will do!" Resting her head on his bosom, she looked up, full of hope and confidence in her Saviour, and said, "Come, Lord Jesus receive my spirit." And in Christ she rests from her labour, and her works follow her, with a bright hope of an eternal resurrection beyond the grave. Twenty years had sufficed to teach her that Christ's word was sure, and abiding, "Lo, I am with you always, even unto the end."

Through all the various changes of life, she was constantly striving to adorn the christian character, and honor the christian's God. In poverty and in prosperity, she was the same confiding wife, and comforter in trial, in bereavement, in sickness. In all circumstances of life, it was her constant aim to do the will of her Redeemer. Perseverance in the faith, characterized her to the latest moment. That child-like simplicity, which a Saviour recommended, seemed to possess her soul at the hour of dissolution; and death's near approach opened to her a prospect of endless joys, known only to those who have passed from death unto life, through Jesus Christ. Her death was a realization

of the power of saving grace—her hopes of an eternal weight of glory, which Christ will give to all who live godly in him. This is but one in a million of instances, where christianity caused its votaries to triumph over the fear of death. He has lost his power to frighten the souls of those whom Christ has made free. Once he held universal sway, striking terror to the hearts of the millions of Adam's race, and haunted them wherever they wandered; but his power was taken away when the God-man entered this dark world, and proclaimed liberty to the captive, and life to the dead; lifting the banner of hope to mankind, bidding them look and live. He bid them

behold salvation brought nigh: "I am the way, the truth and the light; I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." Oh! Thou blessed Spirit; thou comforter of man. Go, swiftly, and bear unto Adam's wandering children the news of reconciliation; tell them that there is a fountain issuing from the throne of God, whose purifying waters will cleanse and prepare them for the association of Angels and God, throughout eternal ages.

Hath not the Christian a triumphant death?

LITERARY DEPARTMENT.

GREATNESS AND GREAT MEN.

BY BISHOP PAYNE.

No II.

"SOME men are born great, others have greatness thrust upon them." We once more assert, that the former only are great. God made them great, and has called them by name, made them "wise hearted," and filled them with the spirit of "wisdom and understanding," as he did Bezaleek, the son of Uri. Such is the statement, and the teaching of the prophetic statesmen and legislator. In which we see the blending of the intellectual and the moral; a lofty intellectuality resting upon a broad and deep moral basis. This is the fertile soil in which the virtues enumerated in our first essay, grow

like cedars upon Lebanon—frequently on the mountain top, sometimes in the shadows of the verdant vale, hidden from the public gaze; but, summoned by the omnific voice of the *trying hour*: he comes forth upon the stage of human responsibility to perform his gloriously significant part in the drama of history.

God made the hour for humanity, and wonderfully adapts the man to the hour. This man comprehends himself, comprehends the hour, but sees not the invisible *Hand* that guides him, sustains him, defends, and causes him to triumph over obstacle and every foe. Hence the great man never miscarries—his life is a complete success. To call him a great man, whose life is a failure, is to sin against Justice,

Humanity and Truth. A great man is he, who always throws the weight of his influence on the side of the helpless, the oppressed, the victim of lawless power he is also the advocate of the widow, the orphan, the friendless stranger. Moreover, the great man loves that which God loves, and hates that which God hates. Therefore, he resists that which God resists and sustains that which God sustains.

Great men are not as scarce as some suppose, even as diamonds are plentiful, though we do not see them. Great men are found in all countries and all ages. They are of every class and condition in life, as well among the peasantry as among the kings of the earth. As a father delights to give his miniature to all his children, even so does God delight to raise up great men among all the people of the earth, because a great man is God's image which he holds up for the study and admiration of the nation, and for the generations of all nations.

Do not attempt to thrust greatness upon a man, in whose heart there is not the basis and elements of greatness, because if you do, you will cast shadows over his past and sorrows over his future. This has been tried—Saul is the example. With a well proportioned frame, and a commanding aspect, he rose head and shoulders above all his countrymen. Elected by God himself—anointed by the inspired prophet—with a code of laws in hand, which was devised and written out by Infinite Wisdom, he was elevated to the throne of Israel. The Almighty stood behind that throne to maintain, defend, and perpetuate it—was his

counsellor in the cabinet—his shield in the field of battle. If ever man had greatness thrust upon him, that man was Saul.

Let us see how he acquits himself—if he is equal to his position—if he acts greatly.

A very important crisis has come upon the nation—it is invaded by a foreign enemy, numerous and brave. Saul is at Gilgal and the people gather round him trembling—the command of God is to tarry there seven days, and wait till Samuel comes to offer sacrifice. The sixth day expires—the morning of the seventh dawns—Samuel is not come—the fretful people murmur, and begin to forsake the little band—Saul becomes nervous—he is more anxious to please the people than God—he calls for the burnt offering and peace offerings—he makes a sacrifice to God.—But the sun is still high—the smoke of the sacrifice is still seen rising and mingling with the clouds—behold God's prophet comes, and while the air is still filled with odors of Saul's impious worship, he pronounces the Divine judgment on him.

"Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."

Thus under an invasion, by catering to the wishes of the fickle multitude, or urged by his own vaulting ambition,

he usurps the prophetic, with priestly office, and tramples on the constitution of his country! Saul never acts otherwise he is always disobedient, self-confident, envious, rash. Do you doubt my statement? Examine his subsequent history—see him when flushed with victory over the Amalekites—see him when the youthful, but valiant David returns from the battle laden with laurels—or when striking the thrilling notes of his heaven tuned harp. His steps are always downward. From envy, he passes to murder—from impious sacrifice to sorcery—growing more arrogant, disobedient, rebellious—till the long threatened—long suspended judgment falls from heaven like a burning thunder bolt upon his incorrigible head! *Saul was not a great man!*

THE HISTORY OF A PATRIARCH.

BY MISS ISABELLA GRIFFIN.

MANY centuries ago lived a man in the land of Uz by the name of Job; he was a man of great wealth, and was called by all, the greatest man in the land. What is still more worthy to be mentioned in regard to the character of this man, he was a patient and God-fearing man, as he was just beginning to enjoy the fruits of his labor, he was visited by severe afflictions from the wicked one, Satan, who was permitted by God. He was dispossessed of all his goods; his cattle were all destroyed, some carried away, some by a conflagration. While his sons were feasting together, a violent hurricane destroyed the house and its inmates.—

This holy man, now deeply distressed in mind, tore from him his clothing and adored God; while surrounded by these distressing calamities he spoke not wickedly nor unjustly of God.

But he was yet visited by another severe affliction; he was wholly covered with boils. His wife, seeing that his sufferings were so intense, became very much enraged and proposed that he should no longer cling to his faith, but that he would speak evil of God, and die; but he rebuked her, and said, "Should we not expect chastening from the hand of the Almighty as well as good."

He had three friends, who when they heard of his sad misfortunes came to comfort and console him. They were with him seven days and nights before they spoke to him a word, for they perceived that his grief was exceedingly great. But when they did speak to him it was not in a very consoling manner, they reproved him, and accused him of being impatient and irreverent towards God. He now longed for the happiness which he had seen in former days when he was chief among men in the land, and a comforter to those that mourned. The Lord now reasoned with him, and pointed out to him in various ways the power and excellence of God; he reminded him of the beasts of the field which he had created, and the vast mountains which bring forth food for them; he also referred him to the power of God displayed in the great Leviathan which makes the mighty deep to boil, and whose wrath none are so foolish as to dare stir up. Job now humbled him-

self in the sight of God, and acknowledged the ability of God to perform all great and wonderful things. He now repented and abhorred himself. The wrath of God was very much kindled against the three friends of Job, for they spoke of him unjustly. He therefore commanded them to offer for themselves a burnt offering, and that Job would offer for them a prayer to God; they did as was commanded.

The Lord now put an end to the sufferings of this holy man, and gave to him twice as much as he had in his possession, and he was once again permitted to enjoy the sweets of happiness and peace. God gave also to him seven sons and three daughters, there were no women in all the land to compare in loveliness and beauty to the daughters of Job. After this he was ever blest with abundance. He died at the age of one hundred and forty.

PLEASURES OF MEMORY.

BY MISS F. A. B. McCABE.

ONE of the greatest gifts that the All-wise Being has endowed man with, is memory. What a pleasure it is to him to sit down at eventide after he has completed his daily avocations, his thoughts for the present will sink in oblivion, and by the aid of that inestimable gift (memory,) will wonder back to childhood, and recall them to his mind, and make them appear as it were but yesterday when they first transpired, we will picture in our minds-eye, an old man bent under weight of years, perhaps he has no one with which he can converse to while away

the tedious hours. He wonders back to childhood, to his school days, and lives them over again with his playmates. His memory flashes back to the time, when he first entered school, he can picture his feelings over when he first entered, and the teacher rose to receive him, and how the scholars, all turned around from their studies to take view of one who is soon to become one of their number, he can feel the blush mantle his cheek, and spread over his face. He remembers how kindly his teacher received him, and how familiar the scholars made themselves in order to make him feel happy and contented. Should we not in youth try to improve ourselves, and every day learn something which will be of use to us in after life, by doing this, it will cause a thirst to rise within us for knowledge, that we may drink deep at the fountain of knowledge, in order to appease in a small degree that thirst which increases as we drink deeper at its fount, and thus prepare us to enjoy more fully the happiness which we are seeking for in the future.

THE EFFECTS OF LITERATURE ON MORALITY AND RELIGION.

BY REV. GEO. A. RUE.

RELIGIOUS worship has prevailed among men of almost every age and nation. This may have proceeded from a consciousness of their own importance and need of divine aid, or from the natural evidence for the existence and agency of the overruling providence of a Supreme Being, and a consequent conviction that worship

is his due. However this may be, the facts prove that man is formed for religious devotion; and that even in a state of nature, we are disposed from the instinctive feelings of the heart to call on divine power to assist our weakness and imperfections. The unsophisticated language of the heart, tells us that, in God is our refuge, and that man must struggle hard in suppressing the natural feelings of the heart. Who in the hour of sorrow and disappointment does not look upward? Who never trembles at God's power, whose voice is the thunder, and his breath the tempest? The religion which originates in this way, is wholly dependent upon literature for the elevation of its character, as it springs from the minds of the multitude—like their government, it becomes adapted to their taste of intelligence. A fierce and barbarous people, possess a religion gloomy and mystical. The luxurious and effeminate, one, which gives indulgence to their appetites.

1. The mythology of the ancients was of a mixed nature. Their hecatombs, to appease the anger of their gods, and many rites and ceremonies were calculated to impress the imaginations of the ignorant, with an alarming apprehension of the wrath of their deities, while others, as those in honor of Bacchus were of a licentious nature. The doctrine of Mahomet, corresponding to the disposition of those for whom it was intended, in its prevailing character is sensual. Such is the religion of men unaided by divine revelation; as in its origin, the excellence of its morality is proportioned to the

degree of those who embrace its influence. So afterwards, it changes into correspondence with the literature of communities and individuals. It was the light of literature and science, which shone in the minds of Plato and Cicero, not only discovering to them the absurdities of heathen superstition, but showing them a philosophy, which in elevation of doctrine and purity of morals, we might almost think was slightly tinctured with Divine wisdom. Though philosophy produces such happy effects upon unrevealed religion, it can do little towards supplying the place of the revelation from high heaven. Again, all the arguments for a future state which the light of nature affords to the most enlightened mind, amount to a bare probability in its favor; and many of the attributes of God, and the doctrines of a future retribution are thus left to conjecture. It teaches that there is a God, and it assists us to free us from much superstition, but can tell us little of the way to a never-ending happiness in our future state.

2. The influence of literature upon revealed religion, though not so commanding as the kind just spoken of, is important in many respects. Though Christianity is essentially independent of time and place, remain unaltered amid political convulsions and changing of systems; yet literature is its proper field. The soil of intelligence is where it flourishes best, and brings forth an hundred fold, wither Christianity must be preceded by civilization, I do not now consider; but

reason and some experience conspire to show, that Christianity unaccompanied by literature, like the sun in a clouded sky; though its light may be clear, it still shines, but with less than its usual brilliancy to our finite vision. Hear the instructions of that eminent Apostle Paul to his son Timothy: "Study, for what, to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. chap 2, v. xv. The savage of our western wilderness, as he feels its influence, may cease his thirst of revenge, and the aged mussulman forego his intended pilgrimage; but it is the fireside of intelligence and refinement that it breathes—so to speak—a sanctified spirit to the soul, and stands the presiding genius of domestic felicity.

3. The history of holy religion shows how near its purity is connected with general intelligence. Behold the darkness for so many centuries hung over literature and science, their shade also over Christianity. The light which dissipated the former, caused the religion of Jesus to shine in its pristine glory, nor is it less so (in my humble opinion,) with individuals than with communities.

4. The effects of literature upon the religion of society, is in fact, merely the aggregate of its effects upon single members; and as a civilized community, is best fitted for the general diffusion of Christianity. So is an enlightened mind best adapted to its individual reception. It was great for the patriarchs to receive the

law of Jah, by the disposition of angels; it was greater, when the infant Jesus came and taught as one having authority, and not as the scribes; but was the greatest, when the infinite Jesus, after his shameful death, called, qualified, and sent forth men to teach all nations—to light up this dark and woful world, by precept and example, and this to be perpetuated by generation after generation, until one song employs all nations; and all cry,

"Worthy the Lamb, for he was slain for us;
And the dwellers in the vales and on the rocks
Shout to each other, and the mountain-tops
From distant mountains catch the flying joy:
Till nation after nations taught the strain:
Earth rolls the rapturous Hozanna round.
See Bethel built—the labor of a God!
And all kingdoms and princes of earth come—
And bask in its sunlight, whose radiant
Beams never diminishes, nor its glory never fade."

5. I see a grandeur in the mind,—an elevation of sentiment arising from intellectual pursuits, that its influence on the character are superior only to the religion of the Holy One, and which united with the genuine effects of Christianity, forms the perfections of our nature.

Lastly, I remark, he whose intellect is well cultivated, has been familiar with the beautiful, and great in nature and art, has admired in the landscape and the waters of the ocean, has paused over the soft verdure of spring and the pomp of the wintry tempest, the glories of the rising day, the silent calm of evening shade, the rustling of November leaves, and the voice of the midnight thunder; all this have conspired to endow him with magnanimity. Wander back, in your imagination, beyond the flood,

and view the Spirit of the Deity moving on the face of the chaotic deep,—follow the course of time,—when, amid revolutions of ages, empires rose and fell, and see the same spot of earth occupied by regal palaces, and the bodes of vile dragons—go like one who followed the march of Xerxes with his millions,—then gaze on the fallen glories of ancient Rome. This not only shows a pause in human existence, but also it magnifies the beauties of literature and art: the mind or affections of man are elevated towards its creation. Heroes once in the field literature, played well their part, yet sorry to relate, many of them dug their own graves of infamy, and many in this our day, are displaying the beauty of logic and rhetoric, are making their winding-sheets of dishonor, unless they give the glory to God, by first giving him unreservedly their hearts. Then they may with the revelator, St. John, in his 3d chapter say, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

I will conclude, after saying thus much in favor of the influence of literature on morality and religion. It is not meant that learning in its effects approximates the genuine influence of Christianity, or that the literate more than the illiterate, are partakers of the religion of the adorable Saviour. The former would go toward doing away the necessity of Divine revelation, and the latter would be an

impious insinuation against our Creator. Could human knowledge reach to the whole extent of Divine revelation, still it would be attended with this fundamental defect,—that as the wisdom and purity of its morality must correspond to the intelligence and taste of society, it presupposes civilization and morality, and cannot therefore be of little use in meliorating the condition of man. Yet it is an important auxiliary of man. We have much reason to rejoice, that among us many promising young men, and may say women, too, are doing what other races have, and still are doing, to spread the light of literature, headed by our venerable bishops, backed up by the elders, marshaled by deacons and preachers, sustained by the people, and Jesus Christ himself being the corner-stone.

PURSUITS OF THE MIND.

BY JULIETTE.

We cannot but feel that we are beings of a two-fold nature. That the present state of existence is so closely connected with the state of existence beyond the tomb; that many of the attainments of this life may be reserved when we lay down this body and it moulders into dust.

We are conscious that the mind is immortal, and as durable as eternity itself; and that the propensities or virtues fostered here, will increase in a ratio proportioned to the freedom it enjoys when disengaged from the fetters of the body.

It is true of the gold and silver

that perisheth, we can carry nothing with us; but the treasures of the mind, that undying part of our being which we have accumulated, may accompany us to that final borne from whence no traveller returns.

It may be asked, can the sciences which we have discovered, or the laws of nature which we have learned to comprehend, be of any consequence in another state of existence? If we have learned to compute the distances of the planets, or admire the beauties of nature, can that enhance our happiness or misery in a disembodied state? If we have learned to resolve bodies into their constituent elements or discover the mechanism of the human system, can that benefit us hereafter? What has mathematics, or Physiology, or Chemistry, or Astronomy, to do with disembodied spirits, in realms of immaterial existence? It is true that we have no proof that the sciences will be practised when the mind is freed from its nucleous of clay; but the impressions that it has received, and the principles drawn from the contemplation of those sciences. The impetus given to acts of virtue or benevolence, the exalted ideas of the Deity, drawn from the contemplation of his works; the firmness of purpose and strength of mind that they inculcate, all prepare the soul to take a position among a nobler class of beings and participate in those exalted pursuits, which the intelligences of another world enjoy. And indeed, the pursuits of this life may be only a prelude to those practiced in eternity. If we have learned

to adore the Almighty by beholding the number, and contemplating the vastness of his works in this crystallis state of existence, how much more profound and clear the knowledge, how much more infinite the rapture, and delight when the soul is let free to explore untrammelled the fields of immensity.

Then, if it so refines, enlightens and purifies us here to behold and search after the unrevealed secrets of exalted objects, why should not the same pursuit be allotted to us hereafter.

Vice and immorality degrades and brutalizes the soul, they rob it of all those elevating, refining principles, which the practice of virtue inculcates. As the pure imperial atmosphere of the fields of science refines, elevates and assimilates the soul to him who has formed it; so the stygian pool of vice when plunged into; darkens and denudes the victim over whom its black and wily waves pass. Suppose then, that the souls of those who have become adepts in vice and immorality, should be set free from the fetters of the body to follow those pursuits and habits which they acquired in time. How deep; how deplorable, how impenetrable, must be the misery, when enhanced by the knowledge that they are beyond reform. Then, if the objects pursued by the mind, degrades or elevates it according to the character of the object pursued; should not mortals be careful how they select their objects of pursuit, and with what intensity they pursue them.

"Knowledge is power."

THE GOOD WE MIGHT DO.

BY MISS EMMA WOODSON.

It is a universally admitted fact that every one is put here for some purpose, and never should any allow himself to say, there is nothing for him to do; but always be ready with heart and hand to engage in any good work.

All fields of action no difference what is their characteristic, require an energy of spirit and resoluteness of purpose which few care to put into practice; and thus it is, that many say, to excuse their lack of energy, Oh! I can't do anything, why what is it that can't be done if there is but a resolution it *shall* be accomplished, though difficulties present themselves at every step. Many deeds of real worth have been left undone, on account of a non-sufficiency of moral courage to brave the opposition presented by their performance, thus causing the alleviation of human suffering not to advance with the great tread that marks the course of all other things to which man's intellect has been turned.

We have an instance in Martin Luther, who, finding out the true path of duty, dared in the face of unparalleled difficulties, to give to the world a book, from which thousands have sought and obtained light and wisdom to the joy of their souls.

One of the most noble parts of man, is his intellect, and to enoble and refine it, is a great good, both to himself, and those around him. It is this which raises him above the brute creation, and he being the only animal

that can smile, how much more necessary that the mind and heart should be refined to make his smiles beautiful, they were given to beautify and adorn him, speaking the language of the soul.

There are pleasures connected with a cultivated intellect, that thrills the soul, and gives to life a higher, deeper meaning. All should feel as the Poet felt when he exclaimed, "My mind to me a kingdom." Yes, the treasures of such a kingdom can never be taken from us, therefore, the greater reason why we should make them ours.

Even gentle words and kind smiles, have their mission, and these every one has within his power. The good that has been effected by them could *never* be told. How many struggling along the dark and rugged paths of life, have been cheered by a kind word and a smile that told of sympathy; then their spirit has gained new vigor, and they have turned to pursue their way, rejoicing in the sunshine of that one kind smile. Then, who can doubt that their mission is a high and holy one, one that should fill our hearts with gratitude to him who wishes for our happiness, gave to us such a heart cheering power. It is our duty then, while passing down the path of life, that we should endeavor to perform as many deeds of moral worth as possible, deeds that shall benefit those around us to the end of time.

The deep felt power of kind words we only know by experience, my own heart thrills now with their memory, spoken to me in childhood days;

when an injustice had been done me, how dark and dreary seemed everything, the very sunshine of the heavens looked sad, and when my spirit seemed weighed to the earth with its youthful grief, then came the glad words of kindness soothing me with their gentle tones, and the dark cloud passing away, I basked again in the brightness and beauty of childhood's unsuspecting innocence, and never shall the memory of those kind words be erased.

Oh! words, sweet words, a blessing comes
Softly from kindly lips,
Tender endearing tones, that break
The spirits drear eclipse.

Oh! are there not some cherished tones,
In the deep heart enshrined.
Uttered but once, they passed, and left
A track of light behind.

There is a certain sphere belonging to every one, and in that sphere, his or her example wields a deep and lasting influence of good or ill. How careful then, should we be that not an act of ours should lead any astray, remembering that we stand on slippery ground, and that when we commence to slide downwards, we are not the only ones to suffer, but that we do most assuredly drag others down with us; therefore, our motto should be onward, upward, and true, through all difficulties and in all circumstances.

POETS CORNER.

THE EXILE'S LOST DELIGHT.

BY FANNY C. FURGARSON.

Days there were in life's beginning:
Sunny, dewy, haleyou, days;
Jubilant with voices singing,
Happy and enchanting lays.

From the heart's deep fountain flowing,
Naught of sorrow broke the strain;
For the star of hope was glowing,
O'er the future's viewless plain.

Daisies sprang where'er I wandered,
In the valley o'er the wold;
Till unconsciously I wondered,
If the Thessaly of old.

With vales and limpid fountains,
Basking neath a cloudless sky,
Close begirt by lofty mountains,
Casting shadows on the sea.

Did consist of fairer regions,
Than the land wherein I dwell;
Over-spread with flow'ret legions,
From the summit to the dell.

Then my kindred were around me,
Breathing words of love and truth;
Then no coil of guilt had bound me,
Mine were all the joys of youth.

Since the out-spread snare of evil,
Cast unseen across my way,
Has with subtily primeval;
Made of innocence a prey.

Conscience seathed and sorrow wearied,
Cast aloof from all that's dear,
All my hopes and pleasures buried,
My companions want and fear?

Now in barren wilds I languish,
Where chill echo's voice alone;
Breathes responsive to my anguish,
And the falling breaker's moan.

Oh ye beams of Childhood's morning!
To returnless distance flown,
In this wilderness adorning,
Halls of memory alone!

Once I dreamed that ye would cheer me,
Wheresoe'er my steps might fall;
When expiring linger near me,
Spreading comfort round my pall.

But your luster has departed,
Ere the day of life is o'er;
And the exile broken hearted,
Dreams of happiness no more.

VENUS.

BY J. L. W.

Oh! beautiful star, in quiet ether shining
Like a beacon light,
Man's weary heart inclining,
With gentle might,
To yearn for heaven.

As soon as night doth veil the earth,
Fair star, I look for thee,
With anxious gaze, thy coming forth
With holy smile for me,
I watch most eagerly.

And tremble lest some passing cloud,
May hide thy face from me,
And the gloom of night as with a shroud;
Fall heavily on thee,
Oh! beautiful star.

From thy jewel'd throne, from the ether blue adown
With light of holy love
Thou'rt ever gazing, and tho' the storm cloud oft will frown
Thou'l still shine on.

O! beautiful Venus—to mortal man wast thou giv'n,
And plac'd in the quiet sky,
To illumine his pathway thro' to heaven,
To lead his wand'ring eye
Where angels dwell.

SCIENTIFIC DEPARTMENT.

GEOLOGY, THEORETICALLY
CONSIDERED.

BY REV. H. M. TURNER.

Mr. Editor,—I received yours, requesting me to give a dissertation for the next issue, on the Science of Geology. In view of the short time I have to prepare it, and the inferior ability of the writer respecting the suggested subject, I shall be compelled to submit you a very short essay. The great query with me has been, where I should commence to treat so grave a subject, for the term Geology includes an extensive thought-range, considered either in its descriptive, theoretical or practical bearing. However, I shall commence from an incident which happened a short time since. A few weeks ago, I delivered an address in a certain church, to a very interesting audience, and in the course of my remarks, I observed, that the connecting influence that bound the institution together, then being addressed, was similar to that

which had bound the atoms of the world together for a period indefinite, in all probability, a million of years.

And during the time, there was a Reverend Brother present, who took an occasion afterwards to correct me, for my thoughtless expression, so I apologized by informing him, that it was not spoken thoughtlessly, nor under the influence of excitement, but that it was the result of mature deliberation, and that from a sense of my highest conviction. And I think, in introducing a subject, the theory of which, bears such an incredulous aspect to the mass of our people, even to the ministry, that we should first try to unhinge all the obnoxious rubbish that apparently contradicts its theory, and would argue, its phantasmagorality, I shall attempt in this essay, as an introduction to the subject, to consider its theoretical accountability, for the anteriorexistence of the world, to that supposed to be taught by Moses.

The term Geology, is compounded

and Anglicized of two Greek words, Ge, the earth; and Logas, a speech or discourse; and according to Baskell, is that part of Natural Philosophy, which investigates the formation and structure of the earth, as to its rocks, strata, soils, minerals, organic remains, and the changes which it has undergone.

Another Geologist describes it, as being the science which treats of the constitution and structure of the earth, its object being to observe and describe the mineral masses, and the remains of organized bodies, animal and vegetable, which compose the globe, trace the successive changes they have undergone, and discover the various laws that govern such changes, which is similar to the first definition.

Every one will admit, that many things taught by Geology, is true, because they carry with them facts too indubitable to admit of contradiction. We further see, too, many agents, all actively engaged, carrying on the industrial pursuits for which this science attempts to account, to acknowledge ourselves sane, and not concede to. But that part of its scientific bearing, which would have us to believe the earth older, than the received chronology makes the human family to be, is the great objection that so many pretend to find against this science. But permit me to say, after having examined both the Mosaic and Geologic records, that I find none of that discordancy existing, as some pretend. For let the teachings of Geology make the world as old as it may, there is nothing to contradict

it, in the Mosaic record, for we read in Gen. 1 chap. 1-2 verses, that in the beginning God created the heaven's and the earth, as the earth was without form and void, or we might translate it thus,—In the beginning of God's creating the heavens and the earth, then was the earth desolation and emptiness. For the Hebrew conjunction *vav*, (and) says Gesenius, "can be equally translated, *then* where, the phraseology of the sentence requires it," and it is so translated a thousand times in our Bible.

Here we see that the first two verses of the Bible, are distinct and separate from those succeeding, and have no connection with any subsequent occurrence whatever, Moses says, in the beginning, *benaishith*, God created, &c.

Here we find a special act of the Almighty fiat, put forth, in giving existence to that which did not exist. The great *causa causanum* is seen by his own eye, (for there is no other to see him,) spreading through the realms of inconceivable space, the gross material from which he intends raising eternal spheres, and endless kingdoms. Now, the question is, at what time was this great omnipotent action. In the beginning. But when was the beginning. Why, six thousand years ago, says the ordinary chronologist. But how do you know, says the questioner. Well the Bible or history, or Mr. B. says so, and well you may say, the Bible, or history, or Mr. B. says so, for that is the secret of your disbelief. You have always heard so, but have never examined for yourself. So have I always heard

that Gabriel would blow the resurrection trump, but I have never seen any scripture for it, neither do I believe any man can prove it. But the mistake has been in applying our chronology to designate the time of the world's creation, instead of man's formation. And, granting that the computed time, did refer to the creation of the world, there would then be no certainty as regards its age, for we find the greatest chronologist that ever wrote, differed in their conclusions. Archbishop Usher, whose computation we receive, not so much for its superior correctness, as for its noted author, differs very widely from Dr. Jarvis, Sylvester Bliss, R. C. Sheppard, C. Bawen, Dr. Elliott, Fynes Clinton, and others, some of whom were likely his superior.

And Dr. Adam Clarke says, the chronology is not precise, for there are four hundred years lost. Now, I would like to know, how any one could know how many years was lost, for it appears to me, that if I was to lose any part of my age, and knew how much I had lost, I would still know how old I was, and if I knew, then it would not be lost; but suppose we knew the chronology to be accurate, we would not then know anything, as it regards the primeval duration of matter, to that of man's origination, for man is the last born creature of all God's animated subjects, and the commencement of time is reckoned from him, and back to this point, the Geologic and Scriptural records bear reciprocal testimony. Human fossils are excavated

alone from the alluvial deposits, while the tertiary cretaceous oolite, and six more beneath, are entirely destitute, not only of man's, but of almost any of the cotemporaneous animals, yet embedded in these lower strata we find the relics of animals, reptiles, fowls and fish, whose species can be numbered by thousands, and some far greater in magnitude, than any now living, besides, the almost incredible fields of flora fern, which once mantled the earth from the pole to pole with their hazy green, and blooming verdure. When we survey the palaeontological fields of ancient life, and find that beneath every square-inch of ground on the surface of the earth, is found the remains of animals and vegetables, for hundreds of feet in the heart of the earth, as though they were buried by the eternal hand, in some distant dark vista of the past.

How are we going to account for it. Shall we say like Prof. Parks, that God made all these fossil remains, and placed them in the heart of the earth, from the beginning to serve for purposes known alone to himself, if this be the case, why are they not different from those fossilized almost in our own recollection, as it regards their organic texture. But all through these stratified beds, we find the same constituting laws, effecting both animal and vegetable matter, alike to the present day; if such be the case, the above is a poor solution, to beings endowed by God, to question all the workings of nature, and solve it, according to the adjustment of reason.

But a great many think that God commenced to work on Monday morning, and finished Saturday evening; and though the chronology only dates back to man, that one week is all that is not accounted for. But I think it is just as preposterous to suppose that God was six diurnal days creating the world, as to suppose him a million of years in regulating and beautifying it, by the agency of inherent laws, for the introduction of the human species. Yes, I think the idea more preposterous. If I have any conception of the circumstances relating to the creation, God first created all things out of nothing, for that is the signification of the original, *ba-na*, create.* Though all antique philosophers strove hard to establish the eternity of matter, and like Persius, would argue that, *De nihilo nil, in nihilum nil passe reverti yigni*. But that doctrine won't do for this day, where a better light shines so bright. And here, permit me to let Dr. Harris speak: "God is not nature, nor is nature God, before nature. Before any part or being of the objective universe existed the God of the Bible existed, from eternity in his own self-sufficiency. Thus we see God alone inhabits eternity, and was even before the beginning,—the beginning of the heavens and the earth, the beginning of time, for God himself had no beginning, and the commencement of time and timely things cannot refer to him. And now the interrogatory arises: When was that beginning? It was at the producing of the hea-

* See Prof. Ray's Hebrew Dictionary, page 107.

vens and the earth. So says the truest record ever read by man. Now, does any one suppose that God laid dormant, or in a torpid state, from all past eternity, until six thousand years ago, and never was aroused to a consciousness, or thought of creating any thing, till so modern a period? Why, the indulgence of such an idea is blasphemy; and you must bear in mind that this earth is as old as any other part of God's dominions, for the record says: "In the beginning God created the heavens (ha-sha-ma-yim) and the earth (ha-a-netz)." Thus we see, according to the Hebrew rendering, the heavens are in plural, and the earth in the singular; the heavens including all the celestial spheres, every sun, moon, star, and plant, meteorological and airy region, that move on through boundless space. But take notice, the earth was created at the same time, or the material out of which it was formed. And, if the earth materially is only six thousand years old, then all God's dominions are the same; so all the angels, archangels, cherubim and seraphim, are of a very recent date. The sacred historian only announces the cotemporaneous creation of the heavens and the earth, and gives no depiction of the heavens; but takes up the progressive developments of the earth, because it is the nearest allied to man, which subject we will treat hereafter.

But the next evolving question is, how to account for those days. We find God worked on the world six days before it was complete. But

what kind of days were they, is the question. They could not have been twenty four hour days, because there was no sun to regulate diurnal days, until the fourth day, if there was, it seems not to have performed its duty, but there is no positive certainty as to their length, for we find them very variable, for instance, it is said, God made the heavens and the earth, in six days (yomin) and the historiae sacrae, has it vitiated thus, in principio Deus cheavit cellum et teran intra sex dies. Again we read, these are the generations of the heavens and the earth, when they were created in the day (yom) that the Lord God made the earth and the heavens. Thus we discover six days pressed into one, and this proves to me conclusively, the periodicity of them, and a period may be of any length of time we choose to make it, we can apply it to ten thousand years, or to one hour, we could give several examples to show the invariableness of the term but a few must suffice. See Exod. xiii. 10., from year, there, in the original it is, *through days of days*, we see also, 1 Chron. xxix. 15. Where a day (yom,) is used for the whole term of life; and, by the by, who knows but what these dominical days spoken of, are not one of God's days, for the same epithet is applied to him, where it is said, one day (*mia hemera*) with the Lord is as a thousand years to man. The operative days are as liable to be his days, as the rest day, and that was very long, four thousand years; when he commenced again to work out the redemption of the world, but the opposers of this

theory, generally try to climax their arguments by referring to the fourth commandment, where God says, in six days he made the heavens and the earth. This has been the resort of many, and I am astonished too, to think that many of them profess to be Hebrew scholars. The Geologist believes as much that God was six days in making the heavens and the earth, as any one. But there is a wide difference between the word *create*, and *make* in the original, ba-na create, means to produce from nothing, or from what did not before exist. But a-sah, make, means to prepare, regulate, set in order, finish complete, continue, trim, &c.* So, that all God there affirms of himself relative to his six days work, is that he arranged and regulated the pre-existing, unadjusted and disorganized matter, that lay over the broad field of chaotic barrenness, to a state of perfection sufficient for the introduction of man, the highest intelligence that has ever graced her surface, and that is the very thing the Geologist affirms, the fact is, if men would let God speak and they would give an unbiassed attention, without a pre-disposition to querl around some freakish notion, that they never have examined, they would learn more and faster. But we too often quell the ebullition of a magic sould, when fired by the eternal anxiety of wanted truth, to harmonize it with some old preconceived notion, that is as fabulous as a myth. The Geologist may contend for the world to be ten million years old,

* See Prof. Ray's Hebrew Dictionary, page 569., also the Hebrew Student's Manual.

and I hold there is nothing in the Bible to contradict him. But should the theologian contend for it to be only six thousand years, he will be contradicted by the book of nature, and science, the eloquent lawyer, will prove him guilty of a false declaration at the bar of the best opinions.

[TO BE CONTINUED.]

Written for the Repository. By S. G. BROWN.

NATURAL HISTORY.

PART IV.

THE POLYPUS.

THE study of Natural History at large, or in all its branches, has of late been so much cultivated, that it seems almost unnecessary to enforce its utility by any particular recommendations. Its importance begins to be understood, and it is generally acknowledged, that, exclusive of its more consequential aims, it has the peculiar advantage of uniting amusement with instruction, and of impressing the mind with a train of the most pleasing ideas while engaged in contemplating the infinitely varied forms exhibited in the field of Nature, and in tracing their graduations and connexions, we must readily allow that it is no unimportant object to be able to secure to ourselves some species of study, which in its progress may continue to afford a rational delight, and in the pursuit of which there can be no fear of soon exhausting the subject.

I shall here beg leave to introduce the class of animals above named, the Polypii. These animals belong to

the order of Zoophytes, and is put in the lowest order of animated nature. In this order, indeed, the animal and vegetable kingdoms seem here united, or, it may be said that link of the two kingdoms are fastened.

THE POLYPUS.

Order.—The word Zoophyte is from the Greek, when translated in our language, means Animal Plant.

Genus.—The word Polypi is also from the Greek, any means Many Feet.

THE HYDRA

Is a small water animal of very tender substance, and are furnished at the upper part with several long and slender arms, with which they seize their prey; the body is of a lengthened and tubuler form, and the whole creature possesses, in a very high degree, the power of extending or contracting itself at pleasure. It produces its young by a species of vegetation; certain small swellings or tubercles appearing at intervals on different parts of its body, which in the space of a few days, becomes complete, and resemble its parent animal in every respect, except that of size. When thus fully formed they drop off from the body of the parent animal, and attach themselves to any convenient substances.

The creatures are highly voracious, and possessing, as before observed, a high degree of contractile and extensile power, are capable of swallowing other animals of far larger size than themselves; the tubuler body of the Polypi enlarging in order to receive them. The act of seizing their prey is very sudden and violent, but their

mode of swallowing or absorbing it is very gradual.

What is most singular in the Polypus, is when cut in three or six pieces, each piece, in the space of a few days, especially in warm weather, becomes a perfectly complete animal, by the reproduction of every part deficient. Thus, if a Polypus be cut into three pieces, the office of the head or upper part is to produce a new extremity or tail, with its spineter-muscle; of the tail part, to produce a new head and arms; and the middle part, to produce both extremes; it therefore cannot be doubted that the Polypus do form the connecting link between the animal and vegetable life.

NOTE.—Part V. will appear in our next number, when the history of the discovery of these interesting and curious animals will be given, and so on until finished.

For the Repository.

HOW TO DO GOOD.

BY REV. J. LYNCH.

GEORGETOWN, D. C.

How many would be philanthropists and patriots do we find in these days when everything is so plentiful—so many too who complain of their ill-success in doing good—complain of not being appreciated, who “like a lonesome dove from hill to vale,” are ever shifting; looking for some sphere of labor where there is a chance of seeing that they are “doing good.” We meet so many respectable young persons who say they have this desire—yet reap such little success that they sink in despair. Now, the surest way of doing good, is to be good. The reformer must be sure that he is re-

formed. The teacher that he is taught, and the preacher of righteousness that he is righteous. When the man goes forth to fell the timber he does not take the axe regardless of its condition, and batter away upon the trees, fret and fume because it does not make impression, but he first sees that it is in a state for cutting. The great solicitude of the captain of a steam-boat is to have the engines all right.

A man that is good himself cannot fail to do good even though he live in the depth of obscurity. The first thing, (we repeat) that is necessary in order to do others good is to first do ourselves good. To take the best care of health even to the partial neglect of public duty, is doing good in prolonging life; if it be a useful one. Let the preacher who would interest his members in seeking a deeper work of grace, turn his own eyes inward, experience a growth of grace himself, and the work in general is commenced he is through God carrying it on involuntarily. Many times preachers complain that their hearers are not moved by the tale of Divine suffering, or the revelation of Divine love, when indeed they who tell it are so cold in heart they are not moved themselves.

Preachers many times complain that their congregations are never interested, when they say nothing to interest them. Those who are alway in trouble as to how they can do good, are those generally who are very far from really desiring it; but crave positions they are unfitted for, and have selfish interests to serve. If you want to be sure of doing good—*Be good!*

BIOGRAPHICAL SKETCHES.

For the Repository.

SAINTSHIP GAINED.—No. 1.

SKETCH OF MRS. ANN R. THOMAS,
OF BALTIMORE, MD.

SAINT JOHN, who wrote of things present and past, in the Book of Revelations, remarked: “Blessed are the dead which die in the Lord.” The pastor of any church frequently has an opportunity of witnessing the death-scene of many who seek rest in the land of the blessed. In the summer of 1859, we were invited to visit Mrs. Ann R. Thomas; she had very far-gone into consumption; she had been sick since December, 1858. Hope had fled of her recovery, and she had therefore turned her thoughts within, and made good a promise long since made: “*That heaven would be her home.*” She was not backward to inform her friends who called to see her, of her intention,—of her spiritual wants, and would urge them to pray for her. Her mother was absent; she sent for her, and as her aged parent entered the room, she said, “Mother, pray for me,—kneel down and pray for me.” She continued calling upon the name of the Lord until the morning of July 14, at 8 o’clock, when she exclaimed: “*I have got Jesus in my soul,—glory be to God.*” On the 21st of July she was lying quietly upon her bed; her mother was sitting at the foot of the bed reading the Bible; she raised her eyes, and found her daughter looking

steadily at some unseen object. When she found her mother looking at her with earnestness, she said, “Mother, did you see that?” Her mother said, “What, my dear?” “Did you see that?” she exclaimed. “No, mother, I did not see any thing. What was it you saw?” “The old ship Zion went by.” “Where did she go, dear?” “She went straight up to Jesus, mother.” Looking again intently, she made the same remark about the “old ship Zion,” but remarked that she could not get on board now, but when she returns I will put my foot on board and will leave you. She then clapped her hands together and said, “Is not our Jesus a good Jesus? I love Jesus in my soul, and Jesus loves me. Yes, mother, and Jesus loves you, too.” Her mother replied, “Yes, my daughter.” “I know that He does, mother. I see where much is given, much will be required.” “Yes, my daughter, I know it.”

July 28. Her mother said, “Daughter, you are growing very weak.” “I know it, mother.” “I wish you, once more, to let your mother know whether you love the Lord, or not?” The reason of this question was, because she had fallen into doubts. Her mind had become beclouded, which had filled her mother with some anxiety. Her mother had meanwhile sent for the writer of this sketch, who explained to her the nature of these doubts, and he hopes, was the instrument, in the hands of the Lord,

of bringing her to a clearer light. She answered, "Yes, mother, I will." Her mother quickly asked her again, "Are you praying?" "Yes, mother, I am praying to God to take me out of the world." "Is that all, my daughter?" "No; for I am also asking Him to give me a *pure heart, strong faith, and make me fit for heaven.*" "That is right, my daughter."

July —, she received the Holy Communion, and was initiated into the Church of Christ. The season was one long to be remembered. She rejoiced in Christ Jesus,—she exulted in that blissful hope of immortality. She lived until the afternoon of the 30th of July, and at twenty minutes past four, she said to her sister, "Turn me over." It was done. She then turned herself over, and said, "Mary Silvina, I am dying." Her anxious mother again asked her, "Are you going to live with Jesus?" "Yes, mother." "Are you going to live with God forever?" "Yes, my dear mother," and exclaimed, "glory be to God in the highest," and turned over, fell asleep in the arms of Jesus. Thus ended one who had narrowly escaped eternal death. A brand she was, plucked from the burning.

BROWN.

SAINTSHIP GAINED.

A SKETCH OF REV. SIMON SNYDER CARR.

BY REV. ALEXANDER JOHNSON.

The death of one who has been eminent amongst us for his Christian character and usefulness, is always a sense of sadness, inasmuch as it severs one of the limbs that binds us to the past, and narrows the sphere of our operations for the regeneration of our fellow men. Such reflections are led into by the death of Rev. Simon Snyder Carr, at Hollidaysburg, Pa. on the 13th of January, 1861., aged

forty nine years, three months, and four days. Brother Carr was for a number of years, a local Elder in the A. M. E. Church, and as such, was one of the most zealous and devoted, in the whole connection. He was one of those men of positive temperament, who when right, would not hesitate to do in the service of the church, whatever his intuitions taught him. As a leader, he was bold and untiring, and his uncompromising zeal sometimes made him enemies, indeed, in the case of Brother Carr, was exemplified the fact, that revilings and persecutions, are the inseparable lot of courageous devotees to the Church of God.

He became identified with the A. M. E. Church in 1832, and from that time to the day of his death, in all the different positions he held, as trustee, leader, exhorter, preacher, deacon, and elder, he stood fair in character, and unrivalled in zeal. His churches in the immediate field of his labors may well mourn his loss, he was so largely instrumental in building them up, and protecting their interests. He "bore the burden in the heat of the day," he was a strong man in Israel, and we feel it will be long, very long, before one shall rise up capable of filling his place.

His remains were interred in the presence of a tearful multitude, by the Masonic Fraternity, of which he was a consistent member, but neither tears nor sympathies can fill the void his death has made, nor restore to his interesting family their best friend. But we have the consolation to add, that our loss is his infinite gain, he gave incontestable evidence during his protracted illness, that his peace was made with God, that death to him was a happy release, and with his dying breath he smiled, and spoke of Heaven.

"Happy soul, thy days are ended
All thy mourning days below,
Go, by angel-guards attended,
To the arms of Jesus, go."

THE CHILDREN'S ROOM.

LETTERS TO LITTLE CHILDREN.

NO. I.

BY D. A. PAYNE.

LITTLE JOHNNY.

A FEW years ago, I went to a city in the West. I will not tell you, children, what is the name of that city; but the beginning of it is the letter L. In that city lived a preacher, whom I went to see. That preacher had a little son whose name is Johnny. He was in the presence of his mother. Said I, "Little boy, are you good?" He said, "Sometimes I am good, and sometimes I am bad." Said I, "How do you know when you are good?" Said he, "I don't know, sir." "Then," said I, "little boy, once I was in the city of Philadelphia, and there I saw a little girl about four years of age and I asked her, "Little girl, are you good?" Said she, "Yes, sir." "Then," said I, "how do you know that you are good?" She replied, "Because my mother don't whip me." This was an excellent answer; for mothers do not whip good children. So, every child *may* know when he or she is good; for mothers do not whip good children. But do mothers always whip bad ones? No; sometimes a mother will whip a bad child; sometimes she will scold it; and at other times she will teach a child, that it has done wrong.

Oh, how the Lord loves good children! Now, children, I want to tell

you some other thing about little Johnny. At the time I saw him in the Western city, he was so well instructed by his pious mother, that he could answer a great many questions in the Holy Bible. He told me who was the first man, who was the first woman, who killed his brother, who walked with God, who was the mother of Jesus, who betrayed Jesus, and a great many good things. I was so pleased with Johnny, that I took him by the hand, pressed him to my bosom, and gave him a sweet kiss.

But two years passed away, and I met little Johnny in one of the eastern cities, where his good father is earnestly engaged in preaching the Gospel to thousands of people. Well, I said to Johnny, can you tell me who was the first man? He said, "Adam." Who was the first woman? "Eve." Who killed his brother? Johnny could not tell. Who walked with God? He could not tell. And so I found that Johnny had forgotten the greater part of the lessons, which his mother had taught him. Then I felt sad! Yes, I was very sorry to see, that Johnny had forgotten so much of the Bible lessons—I was so disappointed, that I could not hug him—I could not kiss him!

Children, it is a good thing to know the Bible—it is God's own Book—it can make us wise—it can make us holy—it can make us happy. Now, if I live to see little Johnny again, I

will ask him all these questions. I wonder if he will be able to answer? If he be, I will hug him—I will kiss him—Yes, I will kiss him—sweetly! I will, because I love children who know the Word of God.

THE FIRST STAGE OF LIFE.

BY MRS. MARIAH W. STEWART.

The writer of this article has become so very obscure in life, these late years, so much immersed in care and anxiety of mind. Away from home, in a land of strangers, away from those once loved, once honored, and once revered, and so far sunk in oblivion's dark shade, that she feels little or no disposition ever to aspire therefrom.

Yet amid discouragements from the earliest ages of antiquity, there has ever been some individual, however humble, to contribute a straw as it were, if nothing more to aid the press, the ministry, the church, and there ever will be.

All are not born to govern, there must be subjects to rule, all are not the favorites of fortune, and the poor will never cease out of the land, and our conditions in life, our dispositions and our different pursuits, after happiness in this world, are as varied, as the flowers of the field, the birds of the air, and the cattle upon a thousand hills, yet all are searching for one great point, all end in one termination, all finally blend together, and take their course, and wend their way, until they pour themselves into an ocean. The ocean of eternity.

In order to become a writer the mind must be stored with useful knowledge it requires study, deep thought, nay, more, it requires profound meditation, and fervent prayer. And how is this frame of mind to be acquired, this intellectual food obtained, amid the perplexing care of what shall I eat, and what shall I drink, and where withal shall I be clothed. But a whisper tells me, there must a sacrifice, be made unto God, on the altar of our time, if it is not performed until those dark, still hours, when deep sleep falleth upon man.

But my subject. The first recollection of little Letitia, (for by that name I shall call the heroine of my subject,) was, of her father taking her up in his arms, in consequence of some little excitement out of doors, and carrying her in the house, and placing her in the lap of her mother, she never saw him more, he was drowned, when and where, she knows not.

The first time Letitia remembers of having her face and hands washed, was by her aunt Sarah, but not without the threat of rubbing all the skin off from her arms, if she did not behave herself, and the first sweet potato she ever saw, her aunt gave her, it was red.

The first time Letitia ever noticed the blue sky, and the light of day, she was sent with another little girl to get a pail of water, she climbed upon a ledge of rocks, she fell, and one of the rocks fell upon one of her limbs, she was wounded, she saw the blood flow. How she got home, or when she re-

covered, she knows not, she only knows that it was.

The first flowers Letitia saw, was a field of clover, enclosed by a fence. It was in full bloom, and the colors being pink and green, appeared beautiful to her infant vision. What caused the beautiful light of day, she could not imagine, she had never heard of, or seen the sun, and if she had, she had not sense enough to know it. And the first time Letitia was ever out in the sable orb of night, that she recollects her attention attracted by the light of the lamps. All was dark above, she saw no moon nor stars, she knew not what they were, and passing by a shop she saw a monstrous large boot, she was filled with fear, she thought it was God's boot, and walked away very softly. This was the first idea Letitia ever had of God.

Thus Letitia passed away the guileless hours of infancy, like a butterfly in the sunbeams of a summer's day. Where she first saw the blue sky, the beautiful light of day, the field of tall clover elegantly arrayed in pink and green, or the hand that sustained her she knew not, she only knew that it was so.

And now the scene changes, and Letitia remembers that herself, her mother, and her step-father were all on their way, she knows not where, she knows not when this gentleman became her step-father, she only knew that he was her step-father, and when she comes again to her recollection, she finds herself in a strange place, surrounded by the beautiful light of day, the blue sky above her head,

clouded with white, and herself disarranging a beautiful little baby house, the shelves all decorated with broken earthen ware, her little playmate was absent, she returns, she reproves Letitia gently. She was white, the first white face, Letitia ever saw, that she knows off.

And now Letitia returns home, but the word home, she had never heard of, and what does she see. Her mother sick, propped up in the bed, supported by pillows, her step-father administering to the wants of her mother. And what does her mother say. She tells Letitia she is sometimes good, and sometimes bad. The first, and last reproof that ever sounded in the ears of Letitia, from the lips of that gentle mother.

And now what does Letitia hear. Her mother desires to go to the city, to die, at a dear friend's house, for by the light of Letitia's vision she must have been in the country, but the word country, she had never heard, she knew not what it meant. A cart was procured, and the bed put in it, and Letitia, her mother, and her step-father, drove off she knew not where. It was the first ride Letitia ever had that she knew off. And now when Letitia again recollects, she finds herself out doors at play, in front of an old brown house, with a flight of old brown steps, a woman comes to the door, she says, Letitia, your mother is dying. In an instant Letitia was at the foot of her mother's bed. She jumps, she screams, she cries, Oh! mother, what shall I do, I shall have no one to take care of me. Her mother extends her hand, the last

breath is departing, she dies, and poor little Leticia is left an orphan.

Oh! Death, thou grim and cruel monster, how terrific thou must be in thy appearance, to frighten the infant imagination at thy approach.

To be Continued.

ALL FULNESS IN CHRIST.

I lay my sins on Jesus,
The spotless lamb of God;
He bears them all, and frees us
From the accursed load.
I bring my guilt to Jesus,
To wash my crimson stains
White, in his blood most precious,
Till not a spot remains.

I lay my wants on Jesus;
All fulness dwells in him.
He heals all my diseases,
He doth my soul redeem.
I lay my griefs on Jesus,
My burdens, and my cares;
He from them all releases,
He all my sorrow shares.

I rest my soul on Jesus,
This weary soul of mine;
His right hand me embraces,
I on his breast recline.
I love the name of Jesus,
Immanuel, Christ, the Lord;
Like fragrance on the breezes
His name abroad is poured.

I long to be like Jesus,
Meek, loving, lowly, mild;
I long to be like Jesus,
The Father's holy child:
I long to be with Jesus
Amid the heavenly throng,
To sing with the saints his praises.
To learn the angel's song.

Mary's love may I possess,
Lydia's tender-heartedness;
Peter's ardent spirit feel,
James's faith by works reveal;
Like young Timothy, may I
Every sinful passion fly.

Most of all, may I pursue
That example Jesus drew;
By my life and conduct show
How he lived and walked below;
Day by day, through grace restored,
Imitate thy blessed Lord.

A BAD EXAMPLE.

A gentleman who is a member of the church, was one morning busily engaged in loading his wagon with peaches; his little boy, who had been watching every movement, said to him, "Pa, what are you going to do with the peaches?" His father replied he was going to take them to the distillery.

The little boy said, "Pa, I think that would be a bad example for a member of the church." The father felt the rebuke; and although he harnessed the horses, there was a struggle going on within him, and ere he was ready to leave, the question was settled. Instead of going to the distillery, he gave his fruit to the swine, and received the hearty approbation of his little boy and his own conscience. This little boy is a reader of The Child's Paper.

TRUE greatness never feels above doing any thing that is useful; but, especially, the truly great man will never feel above helping himself.

His own independence of character depends on his being able to help himself. Dr. Franklin, when he first established himself in business in Philadelphia, wheeled home the paper which he had purchased for his printing-office, on a wheelbarrow, with his own hands.

In India 'twas said, and oft have I read it,
That he who, in washing the gold-drifted sand,
Should speak the *pure truth*, to him it must happen
That gems of fine gold shall fall into his hand.
So is it forever! In truth be but bold,
And into thy being, walk diamonds and gold.

EXECUTIVE EDITOR'S REPOSITORY.

HAYTI, EMIGRATION, AND THE MISSION CAUSE.

We have been no advocate of emigration from this to any other country. We have always advocated the propriety of colored men elevating themselves upon their native soil—of standing by our bond brethren until the end of their sufferings—to pour consolation into their ears and bid them rely upon God and hope for the day of their redemption. Just now all stand upon tip-toe—no longer violent measures are being used to compel us to go to Africa or anywhere else, but in the language of the Hon. President Latrobe, of Maryland, "if colored men choose *degradation* in the United States in preference to independence in Liberia, then select it." So say we. The world is sufficiently spacious to hold us all—the ninety thousand of colored men in this State.

Hayti holds out many inducements to such as will come in their midst. We see no good reason for rejecting their invitation. It, in our judgment, is just the place for the African M. E. Church to send a *pious, fervent intelligent* missionary.

Africa has friends in the persons of the Methodists, Episcopalians, Presbyterians—in short, all the leading denominations of this Country and Europe work for her regeneration.

Only the other day the Mission Board of the Methodist Episcopal Church appropriated for Liberia alone

\$22,015, but *not one cent for Hayti*. Poor priest-ridden Hayti! no one cares for thy soul! We may say too much, but so it seems to us. True, Dr. Thompson, of the Christian Advocate and Journal has recently spoke words of cheer and urged the church to her duty. Then what says the African M. E. Church with her sixty thousand membership? Can she not sustain one able minister of our church there? A man who fears God—who loves his race better than himself? *Such a man we need, and no other.* He should be baptized with the great idea of the Methodistic family—"to spread Scriptural Holiness." Baptized with this idea and himself filled with the Holy Ghost—he will not long live in Hayti without making inroads upon the *affections* of a people, whose eye has for many years been *usage-turned*—such a man will then make the Pope's strong-holds tremble, as much so as did Garibaldi in Italy. One thousand dollars or less will sustain a missionary in Hayti a year, and after the first year it would not require so much. Out of sixty thousand members in the African M. E. Church, can we not find one thousand who will give one dollar per annum to sustain such a man? Is that too much? Can we not find in the Boston, Philadelphia, New York, and New England Conferences above, ten thousand persons who will place in the disposal of their Annual Conferences one thousand dollars for this

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Africa has friends in the persons of the Methodists, Episcopalians, Presbyterians—in short, all the leading denominations of this Country and Europe work for her regeneration.

Only the other day the African Board of the Methodist Episcopal Church appropriated for Liberia alone ~~over~~ one thousand dollars for the

purpose? It would be but two hundred and and fifty dollars each—certainly this can be done and then there would be others who would aid in putting up a chapel for him to preach in, and a parsonage for his family to rest their weary bodies in. We ask our brethren to look the matter in the face. Our Episcopalian friends send a (colored) minister in a few months out; our Baptist friends have one there at this time. Shall we as usual be behind everybody else? We promise to be one of one thousand to raise one thousand dollars, and one of one thousand more who will give two dollars more to raise a sum sufficient to build a chapel and parsonage for the use of our missionary. Who will be the next? Mr. Henry Gordon, of Philadelphia, is the treasurer of our Parent Missionary Society—any money sent to him will be properly applied. Shall we not be able to send a man at the adjournment of the Philadelphia and New York Conferences? Who shall be the man? Brethren, pray that God may open wide the hearts of the members of the Church of Christ, and that we may find *the man*. Below we give an *urgent invitation* by the Secretary of State of the Republic of Hayti. We hope our readers will give it a careful perusal. We shall in our next number give other information on this subject.

REPORT.

OFFICE OF SECRETARY OF STATE, OF THE
INTERIOR AND OF AGRICULTURE.
SECTION OF THE INTERIOR.

To HIS EXCELLENCY, THE PRESIDENT OF
HAYTI:—

I believe the time has come to submit to your Excellency the result of labors under-

taken by your order on the question of emigration into our country of men of our race. After having examined, under different points of view, this important subject, it is time to substitute action for preliminary studies, and the more that definitive questions are now proposed to the government of the Republic. Men who have appreciated the riches of our soil; the mildness of our national manners; the workings of our institutions; the good intention of your Excellency, desire to put their hand to the work. Direct propositions have been addressed to us, demands for information have been made of us. Time presses; they ought to be replied to.

On the other hand, we ought to state that in all that portion of our hemisphere which extends from the river St. Lawrence to Oronoco, a work of expulsion is in progress to which we ought not to remain inattentive. To profit by this movement, in welcoming men of our blood, the victims of these outrageous persecutions, is to continue the work of reformation undertaken by the founders of the Republic, and to remain faithful to their national traditions.

I will firstly exhibit what has been done by my predecessors and myself to advance this question to a practical result, and then I will submit to your Excellency the conclusions it seems to me proper to adopt.

On the 22d of August, 1859, the government, by a circular of the Secretary of State of the Interior and of Agriculture, made an appeal to all persons of our race who suffer from the prejudice of color. Hayti offers them a refuge and facilities to come and establish themselves among us. To agriculturists, particularly, they guarantee an immediate position in harmony with their pecuniary position. They may become landed proprietors, farmers or laborers on halves, (*a modie fruits*), or by the week. Those among them who had not the means of paying their passage would be received at the expense of the government.

It was stated that the immigrants would be excused from military service, the service of the National Guard alone being obligatory on all citizens.

Convinced of the importance of informing families who desire to come to our country of

the liberality of our institutions in matters of religious belief, the government guarantee conformably with the disposition of our laws, the public exercise of the worship that each of them professed.

This appeal was received abroad with numerous commendations, emanating as much from those who were themselves interested as from the friends of humanity. It increased the honorable position of the government, which enabled us to throw afar off a ray of civilization.

But this, the first step made by our government, was only a general enunciation of generous intentions. Subsequent relations with men well disposed have called our attention to points of detail which it was useful to examine, and to which it became necessary to give precise replies.

The government declares, first of all, that an absolute submission to the laws of the country was the chief of conditions. Liberal and republican, these laws offer serious guarantees to all. They satisfy, as well in civil political order, all the legitimate wants of an advanced society. In making known its dispositions, it was in reply to questions proposed; meanwhile all the points of detail were not examined; they were enlightened. Our interior state is little known abroad; we judged it necessary to dissipate all doubts which might exist in the minds of foreigners.

Thus the government said that it possessed in all parts of the country demesne lands in large tracts; that among them there was found some of excellent quality, and that the laws authorized us to sell them.

That the price of them was moderate.

That at different points the extent was so great that groups of a hundred to two hundred families would be able to establish themselves thereon.

That to each of these groups sites would be granted, a title guaranteed for an establishment of schools and chapels, whatever might be the religious belief of the members of the settlements.

That on their declaration of intention to become Haytians and renounce all other nationalities, the emigrant would have the right of purchasing lands.

That to honest laborers, vigorous but poor, who might not be in a position to purchase, it would give all desirable facilities for obtaining remunerative work, either as farmers, as interest on shares (that is, paying one half the crop as rent for the farm house and manufactory), or as day laborers' work, of which the profits would enable them in a short time, if men of economy and good conduct, to become proprietors.

That, further, the public treasury would pay the passage of this class of persons at the rate of 15 piastres (American dollars) for each adult man and woman, and of eight piastres for each child of less than twelve years of age, or aged persons over sixty.

That all the emunities which other citizens of the republic enjoy will be accorded to them after a residence of one year in the republic.

That the exercise of all religious was guaranteed by our laws, and that our national manners guaranteed an unlimited tolerance to all ways.

That the formation of commercial companies existing in other countries was authorized by our laws; that these laws recognized societies with a collective name, without the necessity of preliminary authorizations, anonymous societies, with the approbation of the statutes by the government.

That under the empire of this legislation companies might be formed as well for the exploration of mines and forests, as the establishment of manufactures.

That we have no private bank, but that the principal exists in our country, and is capable of expansion.

That the government cannot be induced to encourage, by a successive series of laws, which might be manufactured to have that manufacturers would be given a guarantee in our country, which is always averaged twenty per cent on the purchase value. As our country derives its chief revenue from custom house duties, it is not likely that it will be able to make abundant.

That the chief articles of food being always abundant, there is no difficulty in bringing provisions from abroad, and the quantity of wheat is always sufficient for the

house duties thereon; but that machines, agricultural instruments and useful effects shall be free of duty.

That as to the exportation of products: no change will be made in the present custom house duties.

That the cordial reception given at St. Mark to the Louisiana emigrants by our people, so naturally hospitable, was a proof of the cordial reception in reserve for those who may subsequently arrive.

That nothing shall contravene the religious scruples of those who regard it as a duty to abstain from all occupation on the Sabbath. It is proper to state, however, that the monthly review of the National Guard has been held on the first Sunday of the month, but it will be easy to make a legal modification of this arrangement.

That a temporary lodging for the first eight days shall be offered to those arriving, while waiting or traveling to their destination.

That independently of the schools that these new citizens may create, the existing government, which occupies itself without ceasing with the care of public instruction, has founded and will found numerous establishments of education, in which the monthly charge is next to nothing, and gratuitous to the poor.

That our laws deprive no one of the right of quitting the country when they see fit; yet the Haytian who deserts his country in time of need loses forever his quality of citizen. The emigrants who may not desire to remain in Hayti will be at liberty to re-embark but those whose introduction into the country shall have been at public cost shall not be permitted to leave until after three years residence, or to repay the expense which they occasioned to the government.

The government would not have regarded his task as complete if it had not collected the most circumstantial facts on every point relating to this grave question. After receiving the order of your Excellency, I addressed, on the 20th of March last, a circular to the commanders of the arrondissements and the councils of the communes, instructing them to inform all the population of the country of the condition of men of the African race abroad, and to ask from them an energetic

co-operation in the event that a great number of persons should resolve to take up their abode in Hayti. The circulars have been made public, and the responses they have called forth testify the most lively sentiments of fraternity. Extending to the administration of finance, in their capacity of managers of the national domain, this correspondence, which has been carried on rapidly, and of which it is only possible, Mr. President, to submit to you a synopsis, has given us a proof of a general good will. Here there are offers of public subscription; there they wish to charge themselves with care of a certain number of persons; in an infinity of places they will give (rent) lands on halves; some will rent, others sell them; in fine, all are disposed to make all proper arrangements.

The report then proceeds to give, arrondissements by arrondissement (there are twenty arrondissements or countries, in Hayti), a brief statement of the vacant public or private estates which can be bought, leased or worked on shares, from which we judge that at least 10,000 persons could be immediately domiciled in Hayti. It speaks also of the eagerness with which the officers and influential citizens had received the project of the government in making Hayti the chosen land of the colored race. Without a good map, however (and there is no accurate map of Hayti published in the United States), or without accompanying geographical details, which would unduly lengthen this article, this part of the report would be unsuited to the columns of an American journal.

The report concludes by recommending first the nomination of agents to foreign countries, to promote a colored emigration; second, the immediate designation of the towns of Cape Haition, St. Mark, Port au Prince, Gonaves and Cayes as ports for disembarkment for emigrants, with the power of adding Port de Paix, Miragoane, Jeremie, Aquin and Jacmel in case of need; third, the nomination of two inspectors in the north and south of Hayti, for the purpose of surveying the public lands, and making an exact description of them; fourth, the ordering from the United States of a certain number of wooden houses, which would immediately be

put up for immigrants; sixth the placing at the disposal of each Haitien Bureau of Emigration a locality destined to receive the emigrants on their disembarkment, and authorizing them to provide for their wants for the first eight days; eighth, the printing of three thousand copies of the report.

The report is signed by F. Jn. Joseph, Secretary of the Interior and of Agriculture.—The report is followed by an ordinance (érete) of President Geffrard, decreeing the recommendations with which the report concludes.

In the concluding portion of the Secretary's report, he says:—"There ought to be, doubtless, still further measures taken (that is still greater inducements given to emigrants), but for this purpose it is necessary to have legislative authority."

The Chambers opened to day, and laws in favor of emigration will be introduced. The price for the best government land will be fixed at a lower rate than United States wild Western lands, and it is even stated that to large colonies of intelligent men, of well established character, certain fertile tracts of country will be gratuitously given.

PORT AU PRINCE, August 23, 1860.

The article above, was prepared for the January No: of the Repository, but was crowded out, owing to the completeness of our columns. The emigration interest has not decreased but the contrary. Two vessels sail this month (March) one from New York, and the other from Boston, Mass. Why not go! All it is true, will no more go to Hayti, than all will go to Canada, Liberia, or any other point. Many however, will go, and we bid them God-speed. They can but try to better their condition. Every community of respectable colored men, whether in Africa or Hayti, when the government is controlled by colored men, will command respect. If Anglo-Africans build up an extensive com-

merce upon the Haytian Isle, the nations of the earth will respect them, in spite of themselves. If they send the products of their soil into the ports of Boston, New York, Philadelphia, Baltimore, and even Charleston, S. C., the consumers cannot prevent themselves from respecting the producers, the laws of trade, know no distinction on account of color. Mr. Roye of Monrovia compels mercantile houses, both of this country and Europe to respect him. He once was a barber in Terre Haute, Indiana. Would not such men as Rev. Stephen Smith, of Philadelphia, Wm. Whipper, of Columbia, Pa. and other married colored men, do more in one year, where they can have full scope for their talents, than they can have for many years, in this country! We leave the answer for a subsequent number.

NEWS FROM THE CHURCHES.

Rev. Wm. J. Davis, of Muscatine, Iowa, writes that he is encouraged in his work. Rev. Thos. Strother, of Richmond, Ind., writes that the Lord is pouring out His spirit, and His work is reviving.

Rev. Ineas McIntosh, of Springfield, Ill., is not in the most pleasant situation, on account of the erratic course of Mrs. Harriet Lee. We are sorry that her preaching and teaching causes her, and the brethren to disagree. Wonder if the Bible means sisters too, when it says, "Behold how good and how pleasant it is for brethren to dwell together in unity." Possibly it does, and if so, our preaching sisters ought not to engage in strife.

Rev. George A. Rue, of New-Port, New England Conference, writes that he is in the midst of prosperity. He has finished a new church edifice, and awaits the Bishop's arrival, so that he may dedicate it to the service of Almighty God.

Smyrna Circuit, Baltimore Conference, Rev. R. P. Gibbs, writes that there is now the greatest revival in Smyrna, that "the oldest inhabitant" has ever witnessed. Wilmington Mission, Del., Rev. Wm. H. Turner writes that he is much encouraged both in his temporal and spiritual matters. Wilmington has had an up-hill journey, for many years, but we hope that she will soon triumph over all her foes.

We addressed four appointments on Ellicott's Mills Circuit, the Lord was of a truth with us. We found the Pastor, Rev. Wm. H. Russell, a gentleman and a Christian. He took hold of the Repository, presented and urged its claims. We came from this circuit with nearly 20 annual subscribers.

Port Deposit Circuit. Rev. John J. Herbert, reports a good state of things. He is also a true friend to the Repository, he changes not. We also, added to our list of subscribers by personal effort. This is all we need, our brethren to take hold of the work, present the claims of our publications, and our connection will soon be redeemed and disentralled.

Annapolis, Md. We paid a flying visit to that very ancient city. Presented the claims of our periodical and the young men responded nobly to our cause. We had the pleasure of seeing a number of the Order of Good Samaritans formed, more than 36 were

initiated in one afternoon and evening. May success attend them.

Baltimore Co. Circuit, is doing well under the pastoral of Rev. Dennis Davis, we paid a flying visit to Mount Zion Church, on his circuit. We had an excellent Quarterly meeting. Presented the claims of the Repository, and received 12 subscribers. Brother Davis is a workman, he has done a good work since, by returning cash. May he ever prosper.

Washington City. Our churches are at a stand-still point. Rev. Daniel Smith, the oldest Itinerant in our connexion, seems to out-run his younger brethren. He has, in less than six months, finished a new church over the Branch. It is a neat chapel.

Baltimore City. Ebenezer, under Rev. S. L. Hammond's, has had a glorious revival. He had a slight difficulty with Mr. Henry Reed, who petitioned to the court, to issue a mandamus, to compel Rev. Hammonds to restore him to his membership. The court, after it heard the church, dismissed Reed's petition with costs to him. Union Bethel, is doing well, under Rev. H. M. Turner. His church and friends presented him with a fine copy of Worcester's Dictionary, and his wife, a fine set of Tea China. This is as it should be.

Water's Chapel, and the Mission work, under Rev. Wm. W. Waters, is in a prosperous condition. They are doing well, considering the hard times. There has been a good revival of religion at all points in his work, and quite an addition to the membership of church. Brother Waters' members also presented him with several valuable

presents. Our people are learning to appreciate their pastors.

Bethel Church is just now in the midst of a glorious revival. The altar is nightly crowded, with anxious souls, and many have been brought to a knowledge of the truth.

MEETING OF THE CONFERENCES.

Baltimore Conference meets April 25th, at Waters' Chapel, Baltimore, Md., unless the Bishop orders it otherwise, when the members will be duly notified. Bishop Nazry, presiding.

Philadelphia Conference meets in Philadelphia, at Union Church, in May. Bishop Nazry, presiding.

New York Conference meets in Brooklyn, with Bridge Street Church, in June, 1861. Bishop Payne, presiding.

New England Conference meets in Providence, June 13th, 1861. Bishop Nazry, presiding.

Ohio Conference meets at Columbus, April 8th, 1861. Bishop Quinn, presiding.

The minutes of the Missouri Conference, gives us an account of the fact that a dear friend of ours, has fallen a victim to death. The Rev. Emanuel Wilkerson, whom we only knew to love. Brother Wilkerson was a man of great effectiveness as a travelling minister. We formed his acquaintance in 1860, at the Indiana Meeting in the Mississippi Bottom, back of Alton, Illinois. We learned to love him then, and no occurrence has transpired to change our good feeling for him and his family. Brother John Turner, and Baziel L. Brooks, of the Missouri Conference, have well-spoke

of him in their notice of his death, in the minutes of their Conference.

REV. E. WILKERSON.—Died, Feb. 26, 1860, at his residence in Upper Alton, Ill., Rev. Emmanuel Wilkerson, in the 57th year of his age.

He was born in Eastern Tennessee, Sumner county; he removed to Illinois when quite a youth. In the 18th year of his age, he was happily converted to the Christian Religion, and joined the M. E. Church. He soon felt it his duty to preach the Gospel, and received a license from Samuel H. Thompson, so to do. He labored as a minister many years in the M. E. Church. After the organization of the African M. E. Church in the West, thinking he could be more useful to his own people, he united with this branch of the Christian Church in 1848, there labored as a faithful minister of the cross of Christ till 1859. Being appointed to the Alton Circuit, he commenced his work in September; but his health was failing very fast from excessive labor and exposure in the Itinerant field. He soon failed entirely, and was compelled to give up his work. After ten months patient suffering, having finished his work, kept the faith, he sweetly fell asleep with the fathers, in hope of a glorious resurrection.

Brother Wilkerson was ordained an elder by Bishop Soule, twenty-four years ago. He was a very successful preacher of the Gospel: many souls were awakened under his preaching, white and colored—and brought to a saving knowledge of the truth. Many are in glory now, and many on their way thither, whom he was instrumental in saving. Bro. W. was universally beloved and respected by all who knew him. In fact, his friends only knew him to love him. While we mourn a brother bereft, it may be truly said of him: "Mark the perfect man, and behold the upright: for the end of that man is peace." He left a wife and eight children to mourn his loss. They are all members of the Church and professors of religion but one, the youngest son. They are all heads of families but two. Three of his sons are preachers of the Gospel, and one in the itinerancy. Brother Wilkerson was what every minister of Christ ought to be, a man full of faith and the Holy Ghost. He consecrated all his powers to God: for he was strong in the Lord and the power of his might.

Rev. M. M. Clarke, writes, Monrovia, W. A. Dec. 23, 1860, that it was his intention to leave upon the "Mary Caroline Stevens" on her return trip from Africa. Mr. Clark is already in this country. He will reach Bal-

Rev. George A. Rue, of New-Port, New England Conference, writes that he is in the midst of prosperity. He has finished a new church edifice, and awaits the Bishop's arrival, so that he may dedicate it to the service of Almighty God.

Smyrna Circuit, Baltimore Conference, Rev. R. P. Gibbs, writes that there is now the greatest revival in Smyrna, that "the oldest inhabitant" has ever witnessed. Wilmington Mission, Del., Rev. Wm. H. Turner writes that he is much encouraged both in his temporal and spiritual matters. Wilmington has had an up-hill journey, for many years, but we hope that she will soon triumph over all her foes.

We addressed four appointments on Ellicott's Mills Circuit, the Lord was of a truth with us. We found the Pastor, Rev. Wm. H. Russell, a gentleman and a Christian. He took hold of the Repository, presented and urged its claims. We came from this circuit with nearly 20 annual subscribers.

Port Deposit Circuit. Rev. John J. Herbert, reports a good state of things. He is also a true friend to the Repository, he changes not. We also, added to our list of subscribers by personal effort. This is all we need, our brethren to take hold of the work, present the claims of our publications, and our connection will soon be redeemed and disentralled.

Annapolis, Md. We paid a flying visit to that very ancient city. Presented the claims of our periodical and the young men responded nobly to our cause. We had the pleasure of seeing a number of the Order of Good Samaritans formed, more than 36 were

initiated in one afternoon and evening. May success attend them.

Baltimore Co. Circuit, is doing well under the pastoral of Rev. Dennis Davis, we paid a flying visit to Mount Zion Church, on his circuit. We had an excellent Quarterly meeting. Presented the claims of the Repository, and received 12 subscribers. Brother Davis is a workman, he has done a good work since, by returning cash. May he ever prosper.

Washington City. Our churches are at a stand-still point. Rev. Daniel Smith, the oldest Itinerant in our connexion, seems to out-run his younger brethren. He has, in less than six months, finished a new church over the Branch. It is a neat chapel.

Baltimore City. Ebenezer, under Rev. S. L. Hammond's, has had a glorious revival. He had a slight difficulty with Mr. Henry Reed, who petitioned to the court, to issue a mandamus, to compel Rev. Hammonds to restore him to his membership. The court, after it heard the church, dismissed Reed's petition with costs to him. Union Bethel, is doing well, under Rev. H. M. Turner. His church and friends presented him with a fine copy of Worcester's Dictionary, and his wife, a fine set of Tea China. This is as it should be.

Water's Chapel, and the Mission work, under Rev. Wm. W. Waters, is in a prosperous condition. They are doing well, considering the hard times. There has been a good revival of religion at all points in his work, and quite an addition to the membership of church. Brother Waters' members also presented him with several valuable

presents. Our people are learning to appreciate their pastors.

Bethel Church is just now in the midst of a glorious revival. The altar is nightly crowded, with anxious souls, and many have been brought to a knowledge of the truth.

MEETING OF THE CONFERENCES.

Baltimore Conference meets April 25th, at Waters' Chapel, Baltimore, Md., unless the Bishop orders it otherwise, when the members will be duly notified. Bishop Nazry, presiding.

Philadelphia Conference meets in Philadelphia, at Union Church, in May. Bishop Nazry, presiding.

New York Conference meets in Brooklyn, with Bridge Street Church, in June, 1861. Bishop Payne, presiding.

New England Conference meets in Providence, June 13th, 1861. Bishop Nazry, presiding.

Ohio Conference meets at Columbus, April 8th, 1861. Bishop Quinn, presiding.

The minutes of the Missouri Conference, gives us an account of the fact that a dear friend of ours, has fallen a victim to death. The Rev. Emanuel Wilkerson, whom we only knew to love. Brother Wilkerson was a man of great effectiveness as a travelling minister. We formed his acquaintance in 1860, at the Indiana Meeting in the Mississippi Bottom, back of Alton, Illinois. We learned to love him then, and no occurrence has transpired to change our good feeling for him and his family. Brother John Turner, and Baziel L. Brooks, of the Missouri Conference, have well-spoke

of him in their notice of his death, in the minutes of their Conference.

REV. E. WILKERSON.—Died, Feb. 26, 1860, at his residence in Upper Alton, Ill., Rev. Emmanuel Wilkerson, in the 57th year of his age.

He was born in Eastern Tennessee, Sumner county; he removed to Illinois when quite a youth. In the 18th year of his age, he was happily converted to the Christian Religion, and joined the M. E. Church. He soon felt it his duty to preach the Gospel, and received a license from Samuel H. Thompson, so to do. He labored as a minister many years in the M. E. Church. After the organization of the African M. E. Church in the West, thinking he could be more useful to his own people, he united with this branch of the Christian Church in 1848, there labored as a faithful minister of the cross of Christ till 1859. Being appointed to the Alton Circuit, he commenced his work in September; but his health was failing very fast from excessive labor and exposure in the Itinerant field. He soon failed entirely, and was compelled to give up his work. After ten months patient suffering, having finished his work, kept the faith, he sweetly fell asleep with the fathers, in hope of a glorious resurrection.

Brother Wilkerson was ordained an elder by Bishop Soule, twenty-four years ago. He was a very successful preacher of the Gospel; many souls were awakened under his preaching, white and colored—and brought to a saving knowledge of the truth. Many are in glory now, and many on their way thither, whom he was instrumental in saving. Bro. W. was universally beloved and respected by all who knew him. In fact, his friends only knew him to love him. While we mourn a brother bereft, it may be truly said of him: "Mark the perfect man, and behold the upright; for the end of that man is peace." He left a wife and eight children to mourn his loss. They are all members of the Church and professors of religion but one, the youngest son. They are all heads of families but two. Three of his sons are preachers of the Gospel, and one in the itinerancy. Brother Wilkerson was what every minister of Christ ought to be, a man full of faith and the Holy Ghost. He consecrated all his powers to God; for he was strong in the Lord and the power of his might.

Rev. M. M. Clarke, writes, Monrovia, W. A. Dec. 23, 1860., that it was his intention to leave upon the "Mary Caroline Stevens" on her return trip from Africa. Mr. Clark is already in this country. He will reach Bal-

timore April 1st, and be present at the Baltimore Conference. Brother Clark promises us the use of his Journal. His observations both as it respects the religious and political conditions of the Republic of Liberia, and the interior. We all know the power of his pen, and our readers may look for something rich.

These narratives will be continued in the Depository till completed. The American Missionary is publishing letters from Rev. E. P. Rogers, who is now on a visit to the West coast of Africa. He had visited Freetown, an English settlement, Monrovia, Bassa, Sinou, and Cape Palmas. Of the Episcopal Mission here, he speaks encouragingly. "They have Schools and Churches here, their Orphan Asylum and Hospital, are monuments of their work in this place." "Africa he says, is a wide field, wide enough for all denominations. Many posts swarm with inhabitants, who are idolatrous and superstitious. "The wrath of God abideth on them," and nothing but civilization and the Gospel of Christ, can raise their moral condition, and turn them from darkness to light. He then appeals to our people as follows. Hear his burning words:—

Oh that some of the hundreds of our people, who can well be spared from America, could feel it their duty to come here and labor in the missionary work, and in the end God will plentifully reward them. True they may fall at their post, as hundreds of Christian men and women have already done, but they may derive consolation from the thought that if they lose their lives they shall find them again.

He wrote this letter from Liberia, West coast of Africa. Brother Rogers is a man well known in this

country, and his words have a power with the churches. Just now, much interest is felt in all regions over the civilized world, and many of our best educated and most pious brethren, are exploring Africa; we also have the travels of Dr. Livingston, Barth, and others, none therefore, need be ignorant of Africa. Africa must be redeemed. She will be redeemed, because God is moving the world of Christians to her rescue. "Princes shall come out of Egypt; Ethiopia shall soon stretch her hands unto God."

NOTE. Would it not be well for each Conference to fix the day of meeting in their Minutes.

Will not the Secretary of each Conference, have the kindness to send us a copy of their Annual Minutes? We will reciprocate.

NOTICE.

Several articles are deferred; not room. Subscribers and Agents, will please send in their back subscriptions. MONEY IS NEEDED AT THIS OFFICE.

BOOK NOTICES.

Some good friend sent us a copy of "The Relations and Duties of free colored men in America, to Africa, by Rev. Alexander Crummell, B. A., It is a letter to Charles Dunbar, M. D. Esq., of New York City. From a hasty glance we judge it to be a good book. We will notice it more fully, hereafter. Also, "The Street Preacher," or Advocate of carrying the Gospel outside of the churches; "Priests' Prisons for Women, in twelve letters to T. Parkin Scott, Esq., member of the Baltimore Bar, Vice Counsel of the Pope" and "Remarkable Essays

on Prophecy, &c.," by Rev. A. B. Cross, of Baltimore. Mr. Cross uses a two-edged sword, and his opponents find in him, not a very comfortable antagonist. Protestantism has gained, in our humble judgment, by Mr. Cross' letters.

Rev. Henry M. Turner, of the Baltimore Conference of the A. M. E. Church, has placed upon our table, "His Prize Essay upon Health, and the best means of preserving it." Mr. Turner has many, and experienced competitors, but he carried off the palm. He is a young minister of great promise. He was born and reared in South Carolina, and never lived a week in a free state. He is entirely self-made, yet he reads Latin Greek and Hebrew, and his essay will show, how well he is posted in science. As Mr. Turner has been at some expense in carrying his book through the press, he is compelled to sell it, so as to pay the printer. Price 12 cents. He will sell to ministers by the hundred, at \$8.00. Brethren can have their orders filled by writing directly to Rev. Henry M. Turner, 116 Bethel Street, Baltimore, Md. It is the book for the million. Guide to Hayti, has been placed upon our table by James Redpath, 221 Washington street, Boston, Mass. It is also the book for those who think of going to Hayti. It is also the book for those who do not intend going, so they should know all about the only government controlled by the Anglo-Africans upon the Western Continent. It contains "An outline map of the Island Hayti." The minutes of the Missouri, Indiana, New York,

Philadelphia and New England Conferences, for 1860, have been received. We thank you, brethren, but they, or some of them, are a little late.

FORCE OF CHARACTER.

BY JAMES LYNCH, GEORGETOWN, D. C.

FORCE of character may be considered the power to do that which the mind dictates, and the conscience approves or permits. It seems to be native to the organization of some; produced by a particular mental combination, betokened by the flashing eye and steady gaze—the vivid expression—the firm step and iron nerve; as well as evinced in all their acts.

Its manifestations may be discovered when (the man in embryo) the little child will run from the nursery room—examine and break the ornaments on the table, without heeding the scolding nurse; but will struggle masterly with her when she would remove him to a less congenial place, also in the boy whose self-will tempts him to overleap the bounds of restraint, and satisfy his desires.

These manifestations may seem portentous indications, but they are just those that will make parents hope, while others tremble—rejoice, while with anxiety care they watch.

Force of character is only dangerous when allowed to take a dangerous channel; the locomotive, dashing with lightning-speed is only dangerous when it runs off the track; or by bad management is allowed to come in collision; without its power, its dangerous power, it would be as use-

less as a penny-whistle. What is oftentimes considered *irremediably* bad in the nature of a child, is only a remarkable force of character—a mighty will-power to procure that, for which the particular faculties of the mind generates desire.

Parents are oftentimes heard to exclaim, "My child will be bad in spite of all I can do." We oftentimes see a family of children where four are moral and upright; the fifth a thief; five are peaceable; the sixth is a *fighter*; six are all contented at home; the seventh will brave the ocean wave, the torrid sun and snows of Lapland, for adventure. The parents of these children would put in as a plea for defence, if charged with being unmindful of their children's welfare, that they trained them all alike, gave them the same amount of education, set before them the same pious example, imparted the same religious instruction. Now, that is just the reason they are so different, because they received the same training.

We oftentimes consider it inexplicable; that such good people have such bad children, or that some children of the same family turn out so badly, while the rest turn out so well, it is for the simple reason, that parents do not evince in training their children, the same wisdom, a farmer does in training his horses. Does the judicious raiser of animal stock, subject all his colts to the same training, of equal length and severity; or does he vary it according to the constitution of the animal! Do we give to the different species of wood the same kind and amount of preparations

when we would use them for the various purposes of life, or do we vary it according to the nature of the wood. But alas! too often, parents, look upon all their children, as being constituted alike, physically and mentally, and they feed them alike, teach them alike, train them alike, and live to behold them wonderfully different. Of a family you see perhaps, when grown up, one in the pulpit, another in the grog-shop, a third a respectable mechanic, the fourth in a felon's cell; look you well and you will find the one in prison, to be the smartest of all, possessed of the greatest force of character, (that force which brought him where he is.) The reason he is thus degraded, is because he was trained just like the quiet, meek, docile and religiously inclined little fellow was trained, who became a minister; felon though he may be; had his passions been checked by severe discipline, his conscience educated by pious instruction, instead of his prison being walls 6 by 9, the welfare of a world would have been his heart loved task, and his mortal mind taking into contemplation immortal bliss, this would have been the prison house.

(To be Continued.)

DEAL GENTLY.

He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a gravious moral wrong.

Give it play, and never fear it,
Active life is no defect;
Never, never break its spirit;
Curb it only to direct.

Would you stop the flowing river,
Thinking it would cease to flow,
Onward it must flow forever;
Better teach it where to go.

Vol. III.

JULY 1861.

No. 3.

Repository

OF

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AND OF

SCIENCE AND ART.

J. M. BROWN, Editor.

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CONTENTS FOR JULY.

Religion.

Rev. Daniel Coker,	97
The Annual Sermon, before the Baltimore Conference, April 28, 1861,.....	100
The Christian near his Home,.....	106
Example better than Precept.....	107
Evangelization of Africa, by T. Bourne,.....	109

Literary Department.

An Essay, on the " Memoir and select remains " of the Rev. John Brown, of Haddington,.....	113
A Talk about Marriage,.....	118
The Humming Bird, from the French of Buffon.....	122
On Vegetable Diet, from the French of St. Pierre,.....	124
Friendship,.....	124
Two Events, by the Rev. G. Lynch.....	125

Scientific Department.

Physical Science,.....	127
The Study of Languages,.....	130
Music,.....	131
Health,.....	133

Miscellaneous Department.

Examples Needed,.....	137
-----------------------	-----

Children's Department.

Pray for the Heathen,.....	139
The Bird,.....	139
The First Stage of Life, No. 2,.....	140
Letters to Little Children, No. 2,.....	141
The Spinner Boy,.....	141
Sleeping without a Light,.....	143
The Child's Testimony,.....	144



Portrait of Daniel Coker.

Source: THE WORLD'S FAIR OF THE AMERICAN LIBERTY

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RELIGIOUS DEPARTMENT.

REV. DANIEL COKER,

Founder of the Southern Branch of the A. M. E. C.

BY BISHOP PAYNE.

THIS remarkable man was born in a state of slavery, on the eastern shore of Maryland. His mother, Susan Coker, was a white English woman, who having emigrated to America in a condition of extreme poverty, was sold for her passage-money to a Maryland planter. His father, Edward Wright, was an African slave, and belonged to the same master. Being fellow-servants, Susan and Edward associated together as man and wife. The result of this union, was a noble boy, who was named Isaac, and who retained this name till he grew up to manhood, when he fled from slavery, and covered his flight by changing his name from Isaac Wright to Daniel Coker.

Daniel's master had a son, who by excessive indulgence, became so stubborn, that he would never go to

school, unless Daniel was sent with him, to bear his satchel of books, and to minister to his sports. In this humble capacity, Daniel was allowed a place in the school-room by the side of his young master. Let us see what personal benefit he derived from the circumstance. While the little master was trying to learn A, B, C, so was Daniel, and by the day and the hour, he had learned them, Daniel knew them. When his boyish master was learning his b-a-bay, so was the boyish slave, and thus, by the time that the one knew how to spell in two syllables, the other knew also. The little slave thus progressed with his young master, till they both were able to read, write and cypher.

As Daniel's years multiplied his knowledge increased, and with this latter was his love of liberty. The light which the school-room and the instructions of his young master had given him, did not only enlarge his soul, but also made his feet, like those

of the deer, and as there was no need of fighting for his liberty, he ran for it, and found an asylum in the State of New York.

The time, place, and manner of his conversion to God, we know not; but this, we are certain, that he was ordained a local deacon in the M. E. Church, in the city of New York, by the good Bishop Ashbury.

Some time after this event, he returned to Maryland, and concealed himself among his friends, till by purchase, they had secured his freedom. After this, he became one of the most active and efficient members of the Methodist E. Church in Baltimore.

The most intelligent and eloquent of all the colored officials in that place, as a necessary consequence, he became the master-spirit of all the religious and literary movements.

In the difficulties growing out of the existence of slavery and complexional distinctions, he was their counsellor and guide. And when they resolved to withdraw from the M. E. Church, he became their leader, organized them into a separate and independent society, and ministered as their pastor for several years. In 1816, he served the Convention as secretary, blended his flock with that of Rev. Richard Allen, and by these acts, became one of the founders of the A. M. E. Church.

For several years he was the most popular, if not the only school-master among the colored people in the Monumental City, and has been the honored instrument of preparing some of the most gifted among the youth of

that day, for usefulness on earth, and glory in heaven.

Among these now living, is Mr. * * * Clark, the poet of Little York, Pa., and the Rev. William Douglas, of the Protestant Episcopal Church in Philadelphia. When he opened his school, it was with seventeen pupils, but when he left it, it contained one hundred and fifty.

Equally successful was he as a financier. When a leading man in Sharp Street Church, he planned a system of finances which improved the original property to the amount of three thousand dollars.

He was also a writer of respectable attainments, when we take into consideration limited advantages he enjoyed. He is the first colored anti-slavery writer whose productions has reached us. As early as 1810, he published a pamphlet entitled "A Dialogue between a Virginian and an African Minister, written by the Rev. Daniel Coker, a descendant of Africa, minister of the African Methodist Episcopal Church in Baltimore, humbly dedicated to the people of color, in the United States of America."

A copy of this pamphlet is now in my possession. It contains about forty-three pages, and may be considered a literary curiosity. After the Dialogue is finished, Mr. Coker gives us, first, "A List of the Names of the Descendants of the African Race, who have given Proof of Talents." 2d. "A List of African Churches." 3d. "A List of the Names of African Ministers in Holy Orders." 4th. "A List of the Names of African Local Preachers."

Rev. Daniel Coker was also a man of a heroic spirit, and well adapted to meet great emergencies. This feature of his character is exhibited in bold relief by the following statement, taken from a little work on Liberia, entitled "The New Republic." Before I give the statement, it is proper to inform our readers, that the Rev. Mr. Coker left this land in the first company of emigrants, who sailed for Africa, to find a home and unfettered freedom, in that deeply interesting country.

The fatal fever of that country having laid the Agents of the American Colonization Society in their graves, the author of "New York Republic" describes the effects upon the minds of the emigrants in these words: "What a pall hang upon the prospects of the feeble remnant. Their leaders fallen, without a guide, or counsellor—without protection; they were like sheep without a shepherd in the howling wilderness. But, He who led his people like a flock by the hand of Moses and Aaron, gave power to the faint, and to them that had no might, he increased strength. Before his death, Croker,^{*} committed his agency into the hands of one of the leading emigrants, Rev. Daniel Coker, a colored clergyman.

Finding himself at the head of affairs in a most perilous crisis, and feeling the need of advice, he determined upon going to Sierra Leone, as soon as the condition of the sick would allow. At that hour, with the sick, the dying, and the dead about

him, entrusted with new responsibilities, connected with the welfare of a large body of people, and the preservation of a large amount of property, with no one to counsel or befriend him, how does this new workman, on the foundations of a new Republic, stand out to light! Does he flag, or flinch, or fear? Alone, he stands with a dark present, and a darker future; but does he draw fearfully and timidly back? His language on that night of toil is truly sublime:—

"We have met trials; we are but a handful; our provisions are running low; we are in a strange and heathen land; we have not heard from America, and know not whether more provisions or people will be sent out; yet, thank the Lord, *my confidence is strong in the veracity of his promises.* Tell my brethren to come—fear not—this land is good; it only wants men to possess it. I have opened a little Sabbath-school for native children. Oh, it would do your heart good to see the little naked sons of Africa around me. *Tell the colored people to come up to the help of the Lord.* Let nothing discourage the Society, or the colored people." Herein do we read the words of a stout-hearted Christian hero! He daunted! He fearful! He dismayed! No! The work must be done, though hundreds fall in the outset. He sees that Africa must be Christianized and civilized, and stands boldly, relying upon the promises of God that it will be done.

Such is the interesting light in which Daniel Coker is placed by the hand of history. The historian quotes

^{*} The white gentleman who led out the expedition to Liberia.

his own words, for they were addressed to the friends of benighted Africa by Coker himself. And it is to this worth of Coker in Africa, this gathering of "the little naked sons of Africa" into a Sunday-school around him, that Bishop Allen alludes, when in the first revised edition of the Discipline he tells us, that "God had spread the work through our instrumentality, upon the barren shores of Africa."

And yet, some have meanly refused to purchase the likeness of such a man! A man whose heroic labors have shed additional lustre upon our ecclesiastical history, and through whom alone, we dare to say, that "*God has spread the work, through our instrumentality, upon the barren shores of Africa.*"

The time, place, and manner of Mr. Coker's death we know not. Some of his descendants are still living in the British province of Sierra Leone. Some ten or twelve years ago we wrote to one of his sons for information on the subject, but have never received a reply. Though not without fault—and who is?—I say, though not faultless, he was one of the most intelligent, active and heroic spirits, that opened the glorious career of the African Methodist Episcopal Church. The oldest circuits in the Baltimore District were cut out, and the churches planted by him.

"Peace to his ashes!" Honor to his memory! God grant that we may meet him in that better and brighter land, where the redeemed of the Lord are made perfect through the blood of the Lamb.

The theme of my discourse is ministerial conduct, and I select as the basis of my subject, 1st Timothy, chap. iv. ver. 16: "Take heed unto thyself and unto thy doctrine; continue in them: for in doing this thou

THE ANNUAL SERMON

Before the Baltimore Conference, April 28, 1861.

BY REV. S. L. HAMMOND.

DEAR BROTHERS, SISTERS AND RESPECTED CONGREGATION:—I present myself before you this afternoon, to fulfil a duty and to comply with a request made upon me by our last annual conference. They then selected me to preach this annual sermon. This choice was made by them, not because they thought that I was better qualified than others, but solely for the purpose of conferring some little honor upon me in common with my brethren in the ministry. This honor was conferred upon me before, but I did not accept it, not feeling myself sufficient for the arduous task; neither do I now, as then, but I thought I was not growing younger, and this might be the last opportunity that would be presented, compliance on my part at this time was felt to be a duty, and in humble dependence on my great Master, I have striven to perform it.

My dear brethren: I do not expect to tell you something that you have not known and heard before; my object is simply to stir up your pure minds in the way of remembrance; pray, then, earnestly for me, that my soul may be filled with the influence of the Holy Spirit, and that all present may be imbued with the same holy influence.

The text which we have chosen as the theme of our meditations, contains four grand ideas or propositions

shalt save thyself and them that hear thee."

The evangelist Timothy, appears to have been a native of Lystra, a city of Lycaonia, his father was a Greek, whilst his mother Eunice and his grandmother Lois, were of the stock of Abraham.

According to the information derived from sacred writ, we infer that these were eminently holy persons. The instructions which they imparted to Timothy while a boy under parental authority, clearly demonstrates this assertion. The most assiduous care was taken by them to enlighten his mind and to store it with the rich treasures of eternal truth. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation," is the record of the inspired penman. By the ministry of the Apostle Paul, he was ordained to be a herald of the everlasting gospel. On his second visit to Lystra he found him in high estimation among the churches; therefore, he associated him with himself to be his companion in his missionary labors.

In their travels, Timothy was left at Ephesus, an apostolic warrant being conferred upon him for the express purpose of opposing heresies, and of fortifying and building up the ecclesiastical offices. This epistle was written to Timothy by Paul, A.D. 64; how long he continued in this place is not known; tradition says, he was put to death by clubs and stones while preaching against idolatry, contiguous to the temple of Diana at Ephesus, A.D. 97.

The text which we have chosen as the theme of our meditations, contains four grand ideas or propositions

1st. Self-attention. "Take heed unto thyself." 2d. "Unto thy doctrine." 3d. "Continue in them." 4th. The happy consequences resulting from the whole. "Thou shalt both save thyself and them that hear thee."

1st. We shall notice briefly this part of ministerial duty, he is to take heed to himself, the common acceptance of the term means, to be cautious, to beware of, to attend to; now, to take the word in either of these significations, it applies with great force and peculiar adaptation to the minister of Jesus Christ. This is the way that Paul understood it, and also Timothy, to whom these words were addressed; and we, their successors, understand them to convey a similar meaning.

Dear brethren, there is nothing more important for a minister of Christ than proper attention to, and faithful performance of this momentous part of his duty. Yet, how apt are we as ambassadors to come short in this particular.

We are prone to pay more attention to others than to ourselves. First, then, we should look well and consider attentively the various relations which we sustain both to God and the Church. Among men there are various gradations from the king to the peasant; but the true minister of Jesus Christ, stands as much above them all as the cloud-capped summit of the lofty mountain exceeds the molehill, or the velocity of telegraphic communication wafted by the

lightning's wing, surpasses all other modes of conveying intelligence now known among men. In the book of Revelations he is represented as an angel flying through the heavens, having the everlasting gospel to preach to them that dwell upon the earth. Again, he is represented to be God's mouth-piece, his representative, his reconciliator between himself and his rebel creature man. A minister must know that he has something more than a theoretical knowledge of the grace of God; he is first to be a partaker of this heavenly gift in his own soul; he should know the time and the place; then he can speak experimentally, the Holy Ghost witnessing to his soul and enabling him to speak with truthful confidence "as far as the east is from the west, so far has God separated sin from my soul. Then he can sing this glorious song:

"Holy Bible, book divine,
Precious treasure, thou art mine."

Now, I feel confident of its truth, for its heavenly teachings have been witnessed in my soul, these facts nerve the true minister of God and enable him boldly to withstand the wiles of satanic deception, whenever he makes his most formidable attacks upon him. They also fully prepare him to combat successfully scoffing skeptics, profane infidels, and filthy atheists. Again, he must take heed that he is a chosen vessel of God, ordained by him to bear this holy message to mankind. If God has not called him he is a base intruder, a hypocritical usurper into this heaven-devised scheme. Take heed therefore, brethren, that your call is a special one.

This doctrine is clearly taught both in the old and in the new testament. In the old we have memorable examples, first in the case of Moses, as written in the III chapter of Exodus he was tending the flock of Jethro his father-in-law, in the vicinity of Mt. Horeb, in this humble employment, he was doubtless quite content with his present position, not once dreaming of becoming the God-ordained leader of the Israelitish hosts from the bondage of Egypt, to the freedom, hope and rest, of the promised Land.

The great *I Am*, appears to him in a flame of fire in a bush, burning but unconsumed; being desirous of solving this mystery he approaches to behold but was forbidden.

In the 10th verse, God made him sensible of his divine mission in the following words: "Come now therefor, I will send thee unto Pharaoh, that thou mayest bring forth my people." Moses urged his inability by saying: "Who am I? that I should go and bring forth Thy people out of Egypt," God tells him, he would be with him, being truly convinced by many signs and all doubts removed by the miraculous interposition of Jehovah, he went forth trusting in the *God of his Fathers*. A similar instance we have in the III chapter of I Samuel, behold young Samuel in the Temple of the living God, enfolded in the arms of nature's kind restorer, balmy sleep. The Lord called him, he awoke from his slumbers, runs to Eli and says: "Here am I;" thrice was this repeated ere he understood that it was the voice of Jehovah. At length God came, and stood, and called him as

heretofore, finally he answers according to the instructions which he in the mean time had received from Eli: "Speak Lord for thy servant heareth." then he understood that it was God who called him, and not man, and he as the creature ought to obey God as his Creator.

Behold God's choice of David from among all the sons of Jesse, to be the king of Judea and Prophet of the Lord. The spirit of the Lord, nerved his arm for heroic deeds, and opened his eyes to behold prophetic visions, respecting the church and her glorious Lord, which in after years were to have their fulfillment.

In like manner the prophet Jeremiah was ordained to be a prophet to the Jewish nation, even before he was born. When God revealed this fact to him he said: "Ah! Lord God, behold I cannot speak, for I am a child." What mighty evidence of a divine call; how he shrank from the great burden imposed upon him by the Lord. To encourage him in his arduous task, God says: "Say not 'I am a child,' go to all that I shall send thee, and whatever I command thee, that thou shalt speak." Jer. I chap.

We might still multiply examples, derived from the Old Testament, we will quote only one more; God spake to Jonah, saying: "Go to Ninevah and preach to that wicked people." He refused to go at first, but finally he was compelled to obey the mandate of the great Jehovah, and performed the duty enjoined. Jon. I chap.

In the New Testament we behold Jesus walking by the Sea of Galilee. On the bosom of the placid lake, he

sees two fishermen casting in their nets for a draught, he calls them and says: "Follow me" and straightway his command is obeyed; he proceeds on still further and sees others, he calls them and with alacrity they leave their vocations and follow him. Matthew iv, xviii, xxii. Jesus called his twelve disciples together, gave them power and authority over devils, to heal diseases and preach the kingdom of God.

Being satisfied as to the validity of their divine calling, they went forth in obedience to his mandate. Luke ix chapter i to vi verse.

He appointed other seventy and sent them forth, two and two, before his face, into every city and place, whither he himself would come. Luke x. chapter i. verse.

From the forementioned passages, it is clearly demonstrable that all ministers of all evangelical denominations, must have a special call from God, or else they have no authority or right to preach.

Dear Brethren: we should be careful that we all have this divine call, we should examine ourselves diligently, and if after careful and prayerful examination, we find we have not this call, let us quit the field, for God will say to all such in the great day of final retribution: I never knew you as a minister of my choice, depart from me.

Oh, my dear brethren, how grating will be that sound to men's ears, when conscience will echo back in thunder tones to their terror stricken breasts, you know, that you were not of God's choice.

Again, we should take heed to ourselves, respecting our tempers and conduct in general. Every minister of Christ should fairly represent in his own disposition and behaviour the moral character of Jesus, our conversation should be free not only from gross defects, but it should be worthy of general imitation. Although every member of the church is under the same obligation to holiness as ourselves, yet our spiritual gifts, our ministerial vocation and our pastoral relations, suggest a variety of motives to holiness, our people look for these things from us; therefore we should make it our chief duty to set before them a bright example based on this perfect model; i. e., the temper and conduct of Jesus Christ.

Again, my dear brethren, we should institute a close examination as to our motives, we ought to ask ourselves what are our motives as ministers of Jesus Christ? What do we enter the ministry for? For ease, pleasure, honor, to hoard up much money, or to save our souls and build up the church of Christ. Now, let conscience speak, and she will give true answer. Lastly, we should take heed to our disciplinary duties; this part of our duty calls for strong nerve, great moral courage and the most faithful adherence to conscientious principles. It is a great storm, but it must be faced, we are expected to treat all our members with the strictest impartiality. Oh! how closely we are watched on this point, we must be careful that we fully observe all our rules, see that we retain no one in the church who ought to be out, nor out, who ought to be in.

My Dear Brethren: let us be faithful in this, as well as in all other parts of our ministerial functions. We are equally accountable to God, for the neglect of the one, as the performance of the other, and this brings us 2d, to speak of the doctrine, "Take heed unto thy doctrine;" the expression evidently signifies the principles or propositions of any sect or teacher; let us ponder upon the occasion when they were written, Paul in addressing these words to his son Timothy, intended that they should produce a certain effect, and that was, that his pure mind should be stirred by way of remembrance. When he said: "*thy doctrine*" his meaning was—the principles of the gospel of Christ as he had received them. The expression "*thy doctrine*" plainly pre-supposes other doctrines, opposed to his own. There were a great many doctrines in the world at that time; 1st That, of the idolatrous Samaritan, 2d that of the Deistical Saducean, 3d that of the self-righteous Pharisee: we might quote many others, but time will not permit.

The doctrine referred to in the second proposition embraces the fundamental principles of the gospel of Jesus Christ: 1st His deity and incarnation, he was God manifest in the flesh, tabernacleing among men during 33½ years he lived a life of toil, trial, penury and poverty, marked by spotless purity and God-like love for fallen man, he closes his eventful career by dying upon the cross and thereby satisfying the justice of an avenging God, and fulfilling the demands of a violated law: he next descended into the region of departed spirits, and on

the third day rose from the dead and by this God-like act opened the kingdom of heaven for all believers. Having remained with his disciples for a period of forty days, he ascends into Heaven and sends forth the Holy Spirit to breathe upon his apostles, that sanctifying and enlightening influence which prepared them for the arduous task of evangelizing the nations—how successful they were, let the historic page record. And, my brethren, we who are their successors if we preach repentance and faith, justification and sanctification, &c., to our congregations, imitating their example in entire dependence upon the Holy Spirit, we shall be equally successful. It is our bounden duty then, to see, that we are sound and orthodox, regarding these fundamental doctrines.

Neither must we mingle them with too much philosophy, we should be careful not to philosophize upon the pure word of God, until we make it void of its true meaning.

3d, "Continue therein" by this expression, Paul intended that Timothy should make the study of the christian doctrine, his daily work; let this study and practice, be daily your delight, though ten thousand trials, deep waters, temptations, persecutions, oppositions, stripes and imprisonment may befall you.

My Dear Brethren: let us all continue in so doing, then the waters of spiritual life, will flow freely through every avenue of our souls; being then under the influence of this divine life, ourselves, it will naturally flow out and give life and animation to our

hearers. Then let us continue steadfast in the Apostle's doctrine, and fellowship in the breaking of bread, and in prayer.

4th, Let us notice the happy consequences resulting from the whole "Thou shalt both save thyself and them that hear thee," what does this expression signify, when applied to the minister of Christ? It does not mean that we have any power in ourselves to do this, nature, reason and revelation place this beyond the power of man or angels; the Bible ascribes it to God and his grace, alone. We are saved by grace, through faith, and not of ourselves: it is the gift of God through our Lord, Jesus Christ: but what then, does this expression mean in this connection, how was it understood by Timothy, and how is it applied by us? It seems to me that the proper answer is this; that being regenerated and deliverd from the bondage of sin, ourselves, then by a faithful use of all the means of grace, and by the performance of the various duties enjoined upon us as ministers of the word, we may both save ourselves and them that hear us.

Oh! My Dear Brethren: shall we be saved? sometimes, I think, I shall be a castaway. Paul seems to have this apprehension of himself when he exclaims: "I must keep my body under and bring it into subjection, lest after I have preached to others, I myself, become a castaway."

We are said to save them that hear us, the best way that we can do this, is: to set before our hearers a godly example and a holy life, giving them

a clear proof of the reality of our faith, love, and purity of doctrine, by our daily walk and conversation.

Our hearers will become impressed by these heavenly examples, with a great sense of the truth of the gospel, and as we hold these examples to them, they will fly to their embrace, and boldly withstand life's toils and trials.

Then will minister and people meet around *His* dazzling throne, to part no more. The minister will there meet those whom God has saved by his ministrations. Then will there be great rejoicing, no tongue can tell or pen describe the joy of that auspicious hour.

And in conclusion, my dear brethren I wish for each one of you, that which I wish for myself, a clear head, a warm heart and a holy life. May God grant you all these blessings, my fellow laborers, and if God in his providence, should call us away, from the church below to that of the church above, before another conference year shall have filled her circle, may we all meet there: yes, meet to part no more.

THE CHRISTIAN NEAR HIS HOME.

I see an aged man
Climbing the hill's steep side;
Long has he trod the pilgrim's way,
And now the sun's declining ray
Homeward his steps will guide.
A seat of rest
Among the blest
E'en now awaits in heaven the dear expected guest.

His path is rough and steep,
More toilsome near its close;
The sky looks dark, the winds blow keen,
The shadows lengthen o'er the scene,

And scarce a floweret blows;
The pilgrim's eye,
Still fixed on high,
Sees brighter worlds appear, beyond the darkened sky.

At times, indeed, he grieves
For earlier days, more blest;
When on the wings of joy he soared,
And, with an eagle's strength, explored
The land of promised rest;
But faith still shoots
Its downward roots;
The blossoms pass away,—but riper grow the fruit

Ill could he once have borne
His present toilsome path;
He feels no joy, yet murmers not;
This—hushes each repining thought,—
“While here,—I walk by faith.”
He still can trace,
A Saviour's grace,
Though he appear far off, and seem to hide his face.

The heavenly prize he views,
And still maintains, his ground;
The steep ascent is hard to win,
And many a foe without, within,
Strives to inflict a wound;
Though closely pressed,
Hope cheers his breast;
For soon the strife will cease, the weary be at rest.

Pilgrim,—the end is near!
Though faint, yet still pursue;
When thou shalt gain the mountain's brow,
A scene, beyond conception now,
Shall burst upon thy view;
Celestial air
Shall fan thee there,
And thou shalt bid adieu to toil, and pain, and care.

Then, thou shalt fall asleep;
And angels waiting round,
Shall waft thee to that blissful shore,
Seen dimly from afar before,
Where golden harps resound;
Where souls set free,
That Saviour see
Whose smile is heaven itself;—that smile will beam on thee.

“God has cared for the American people, as a father cares for his children.”

EXAMPLE BETTER THAN PRECEPT.

BY MISS SALLIE DAFFIN.

There is no maxim which has been adopted at any period of the world, or by any class of society, which embodies more experimental truth than this.

Example is better than precept in the social relation, in political affairs, and in religion; and does in reality exert a much more effective and permanent influence than precept.

This opinion will evidently be maintained by every intelligent and honest mind; and those who deny it, can be convinced, by no better means, of its truthfulness, than by reverting to the scenes that are constantly transpiring around them.

In the social and domestic circle, who has not witnessed the great difference of the effects produced in a family, precepts alone are taught destitute of that power which gives them vitality, viz: Example; and one where precepts are inculcated by example? In the one we will find the instruction imparted, received as scarcely of momentary importance; as transitory as a shadow, which is perceived at one instant, and the next has receded forever from the view.

In a family like this, there are evils continually arising, which tend rather to destroy, than to increase happiness, to sink into degradation, rather than to elevate and strengthen the mental, moral and physical abilities. For instance; let a parent teach his child the danger of indulging in the use of ardent spirits; of associating with the

profane; or of hazarding time, money, talent and influence at the gambling table; what amount of weight will these admonitions contain—how far will they be adhered to—what proof of their being right can he have, if that parent allows himself habitually to practice those very evils, only perhaps in a more modified form.

Thus, in order to be thought hospitable and clever, he must consult and gratify the tastes of his friends; and for a social evening amusement, he will indulge in a harmless game of cards; or in a glass of that bright red liquid, which carries in its very name terror and crime.

Are not these sufficient to account for all evils into which the children of such parents are continually falling? and the misery and want that prevails in such families? And, yet these parents can never account for the chains of woe, that are so tightly united about them; for they “ne'er taught but what was right,” forgetting that example would have been better than precept, and precept without example is like a frail child unable to sustain its own weight, and consequently must fall unless supported by some powerful arm. When the children of such parents stray from the path of rectitude they cannot revert to the examples set them in childhood, as an incentive to reformation, but only to pronounce curses upon the heads of those, who should have received blessings alone, from them.

In a family where precept is taught by example, what a perceptible difference presents itself, not only in the

home circle, but everywhere around the heavenly influence is felt and seen. There is no fear of man's displeasure, or the desire of esteem, which characterizes the other. No! precepts are supported by a strength which cannot fail, and which will have an existence through endless ages; and prove a beacon light to many souls traversing this shadowy land, where sorrow lives, to that where joys immortal reign, and all is love.

The children of such parents may turn aside from the paths of virtue into those of vice; and successive years may find them outcasts from society, yet the example of piety so indelibly impressed, from infancy, upon the memory, will prove a guiding angel, leading them from the error of their ways, into that path which alone leads to eternal happiness; although the parents may have long since been numbered with the nations of the dead.

In political affairs, example is better than precept, and were the precepts which are taught in the political world, more fully exemplified by daily practice, such evils, as the fugitive slave law, and the slave trade, would be abolished forever. Were those who profess friendship and sympathy for the oppressed, and a belief in the equality of all mankind, to act according to their precepts, what a different state of things would exist; instead of the three millions and a half of our brethren, who now groan beneath the tyrants yoke, all would be enjoying that freedom that the Almighty ordained they should, and

equal rights with the oppressor; but this we see is not the case, their example is directly opposed to their teaching, their effect is lost upon us and until we can perceive their example to accord with their precepts, we can consider them as only half friends if not whole foes; and we will ever remember that "an open enemy is better than a false friend."

Example is better than precept in Christianity. True religion consists not in word alone, but in deed and he who exemplifies his profession by his deportment, affords a light to those around him in whatever sphere in life he moves, whether it be the monarch upon his throne, or the peasant in his lowly cot, there is an attractive power about him, which cannot fail to induce others to "go and do likewise." It is not precepts that constitute a great man, or that adds fame to the name of such men as Washington, but it is their noble examples, that characterize them above others, and excite a desire in the bosom of their fellowmen to pursue their course.

Not only is example better than precept because it exerts an influence on society, but it is of individual benefit to those who practice what they teach. The knowledge of having lived honestly in the sight of God and man, gives peace and consolation and imparts bright prospects of future bliss; and although they may have accomplished good through suffering, yet they shall overcome every obstacle, and their example will live in the minds of great and noble throughout successive generations: and the effect

of example will be seen in the last great day, when the commissioned angel shall descend to summon the nations, both great and small, to appear before the tribunal of the great Judge, to receive their reward for the deeds committed in the body: those who depended upon imparting precepts without example, shall hear the solemn sentence "Depart ye cursed;" those who have taught precepts by example, shall receive the approbation "Come ye blessed of my Father, inherit the kingdom prepared for you;" and they shall enter into that kingdom where "there is no night; they shall need no candle, neither the light of the sun, for the Lord God giveth them light, and they shall reign forever."

EVANGELIZATION OF AFRICA.

BY T. BOURNE.

The mysterious dealings of God's providence with regard to Africa, have long occupied the attention of Christian Philanthropists, and the problem of Africa's redemption has tasked the powers of the mightiest minds, in the christian church. The delightful promise that Ethiopia shall soon stretch her hands unto God, has been the standing encouragement to christian missionaries to persevere in their heroic efforts to carry the blessings of the Gospels to that benighted continent. There is no region on earth, where more self-sacrificing zeal has been manifested by the heralds of the Cross, in order to preach the unsearchable riches of Christ, and to make known the blessings of salvation through a crucified redeemer. And yet there is no region, where the obstacles arising from the insalubrity of the climate, have been so great and apparently insurmountable; hundreds of devoted missionaries and teachers, have either fallen before the destroying angel, or have returned to their native lands, with impaired health or broken constitutions—notwithstanding this, others have pressed forward to fill their places, in obedience to the Lord's command "Go preach the gospel to every creature."

Within a few years, however, the mystery, which has shrouded that remarkable land has been partially removed. It has pleased Almighty God, to permit the interior of Africa to be made known to us, during the last few years, by the efforts of missionaries and explorers, to an extent hitherto deemed almost impossible. The facts which have been made public, concerning its climate, soil, productions, minerals and vast capabilities for improvement, are such, that we can no longer mistake the intention of the Divine Mind toward Africa. The slow progress which has hitherto been made has resulted from ignorance of the best places by which Africa may be reached, and from the mistake, hitherto of planting the mission stations chiefly upon the coast. The explorations of Livingstone, Barth, Bowen and others, in Central Africa, have revealed the existence of semi-civilized tribes, dwelling in beautiful and salubrious regions in the interior, where the miasmatic influences of the jungles and forests of the

coast are scarcely felt. These explorations have entirely altered the views of friends of missions in Africa; they have also shown that christian settlements in Africa, are not only beneficial but absolutely necessary, to carry out any enlarged plan, for the redemption of Africa. It is now conceded, that Africa must be reached by the influences of christian civilization, in order to achieve permanent results there.

The effects produced upon the natives of the British colonies of Sierra Leone, Cape Coast, Cape Colony, Natal and the Independent Negro Republic of Liberia, have proved that christian settlements, demonstrating the blessings of christian civilization, are the effectual means to christianize Africa.

Viewed in this light, and in their demonstration of the native powers of the African mind, such settlements in Africa deserve the warmest encouragement. It is thus that the teeming millions of that great continent, shall be brought to sit at Jesus' feet, and consecrate the "gold of Sheba" to His service. The great motive, which urges christians to a speedy movement in behalf of Africa, is the moral and spiritual condition of its inhabitants. They are bound in the chains of superstition, idolatry or Mahometanism, without a knowledge of Christ, and devotees of absurd and magical rites, by which Satan has bound them in ignorance and sin. With a magnificent region, abounding in every form of untold wealth, both mineral and also products of the soil, their deficiency in the knowledge of the true God obscures their powers, and prevents their development of the boundless re-

sources which God has given them. The lesser motive of developing the wealth of Africa, conspires with the infinitely greater motive of christianizing its benighted people, and urges a profound and universal attention to the work of Africa's redemption, on the part of her christian descendants in America. From various causes principally owing to the adaptation of the African race to the climate of Africa, her own children, seem to be intended by divine providence, to be the instruments of her elevation. It is an ascertained fact, that colored men can better perform the work of christian civilization in Africa, than white men. Colored Americans more readily adapt themselves to that climate, than white Americans, and their children, born there, enjoy health and vigor, while white children become puny and enfeebled. In this providential arrangement, we see that as far as inter-tropical Africa is concerned, God has set a limit to the capacities and enterprise of the Caucasian race. While the Anglo Saxon is chiefly confined to the temperate zones, the Negro race not only can reside there, but in the torrid zone, where he has strength and vigor, both of body and mind. This fact shows conclusively that God has reserved Africa as the inheritance of the black race, and that it cannot be taken from them. It also points out the duty incumbent upon christian colored men, to labor with inextinguishable zeal in the elevation of their fatherland. The command to "preach the Gospel" is as binding upon black, men as upon white men. If christian love has induced white missionaries to face the

dangers of the climate in their work of love, surely the love of Christ will animate colored missionaries to go, when the risk is so much less to them, and they will receive a hearty welcome from their ancestral kindred. The European descendant in America, goes to the land of his ancestry, with feelings of veneration, love and pleasure. He delights to trace his connection with England, France, Germany, Ireland, Scotland, &c., so with the descendants of Africa, ere long when revisiting the land of their fathers, delight to behold its beautiful landscapes its fertile plains, its spreading forests, its magnificent rivers and mountains, its lakes and streamlets and

"Where its sunny fountains roll down there golden sands."

But it will not be merely in the character of explorers, or seekers for its golden treasures, or developers of its commerce; or producers of its rich and varied staples of agriculture; or delvers into its mines of iron, copper and other ores; or shippers of its cotton, palm oil, coffee, sugar, rice, indigo, gums and spices, that we shall see the enterprising sons of Africa, traversing their Fatherland.

Among the 600,000 free colored people of the United States, it is believed that many can be found, to go forth on this work and labor of love; as soon as they comprehend the subject in its varied relations to the temporal and eternal interests of their race. If it be said "the missionary work, requires so much self-denial, and is attended with danger to those, who enter upon it," we would point to the example of those who are now in

remote lands, preaching the gospel of Christ; we would point to the life and labors of the founders of Methodism, and to the Reformers of the 16th century; to the example of the Pilgrim Fathers of New England, and of Liberia; to the Acts of the Apostles, and to the example of the Great Missionary, our blessed Lord himself. They had to encounter difficulties, hardships, toils, and death itself. "The servant is not greater than his Lord."

The arguments here adduced should chiefly incite the minds of Christians to this great work. Other arguments drawn from the immense temporal benefits to flow to Africa, might be largely adverted, but they are less cogent, and must be adverted to in connection with plans to promote the physical welfare of its people. Even here the promise is verified that "godliness has the promise of the life that now is, and of that which is to come." So it will prove in regard to Africa. Those who desire to satisfy themselves as to Africa and its people, might profitably read such works as "Palm Land," by Rev. Geo. Thompson; "Bowen's Central Africa;" "Campbell's Motherland; or, Scenes and Incidents of Every-day Life in Africa," by Miss Harriette Brittan, New York.

Who can picture the change that shall take place when the vast expanse of Africa, with its myriads of inhabitants, shall be vocal with praise to the Redeemer? Whose heart does not burn within him to become instrumental in producing this result? More than one hundred millions of

immortal souls are hurrying down the stream of time, soon to be ushered into the presence of a pure and Holy God, with all their sins, and in all their ignorance of a Saviour.

Have the colored churches of America no tidings of salvation to send to the heathen of Africa? Have the African Methodist Episcopal churches no duty to perform to their brethren, their kindred according to the flesh? We feel assured of their answer. They have not accurately understood the subject; they have not realized the greatness of their responsibilities for Africa. In fact, they have been in a process of preparation themselves for this great work. They are now ready, and the field is now open, doubtless they will enter upon the glorious work. God has wonderfully adapted the laborers for the duty, and has prepared the way for them. From every quarter calls are made for more missionaries and teachers. Tribe after tribe are sending requests for the introduction of the gospel. The Mendi country, Liberia, Cape Coast, Yoruba, Benin, the Valley of the Niger, and the interior region, are now wide open for the entrance of Christian teachers and settlers. Christian settlers there can strike an effectual blow at the root of Africa's present depression by showing the natives how to improve their advantages. In so doing, they can be the most efficient aids to the Christian. Let the importance of this subject meet with that thorough enquiry which it demands, from every one who desires an answer to the question: "Lord, what wilt thou have me to do?"

The constraining love of Christ will impel the ardent and intrepid missionary of the Cross to deeds of Christian hardihood and valor, which shall be second only to those of the Apostolic age. A continent is to be subdued under the sceptre of Immanuel. Christian soldier, buckle on your armor, and go forth to conquer the foe. Idolatry, slavery, superstition, ignorance, fetisch worship, witchcraft, and satanic orgies, have overspread Africa, for ages, with every conceivable iniquity. Go forth in the strength of Christ the great Captain of your salvation, and in his name the victory will be yours. The infernal legionry of hell, will retire before the hosts of Immanuel. Go forth, bearing with you the standard of the Cross: plant it on every hill-top and mountain, in every valley and plain.

Exalt the Lamb of God—
The sin-atoning Lamb;
Redemption by his blood,
To Africa proclaim;
The year of Jubilee is come;
Return, the ransomed sinner's home.

At your approach the shadows of the ages of superstition will vanish, the Sun of Righteousness will precede you: darkness will give place to light, war and tumult, to peace and love; slavery will yield to Christian freedom; ignorance to knowledge; the songs of revenge, to hymns of praise; despair and wailings to hope and joy; and Africa redeemed and disenthralled, shall roll up its deepest and loudest anthems of praise to the God of our salvation.

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"Rebellion against the American Government is rebellion against God."

LITERARY DEPARTMENT.

AN ESSAY

ON THE "MEMOIR AND SELECT REMAINS" OF THE REV. JOHN BROWN, OF HADDINGTON.

Delivered before the D. A. Payne Mental and Moral Improvement Society of the Baltimore A. C. of the A. M. E. Church. April 18, A.D. 1860.

BY M. F. HULY.

lighted him more than to hear Christians talk of Christ, the riches of his grace, and all he has done to save lost men. By the frequent use of the Catechism of the church he became familiarized with the Word of God and its requirements; and as he was fond of reading religious tracts, the sweet impressions made on his mind by books and sermons sometimes lasted several days.

Under these influences, he attempted some reform; he spent a great part of the day in reading the Scriptures, meditation and prayer; fasted often and long; and was for a time very religious in his own conceit. But these religious impressions were like the morning cloud and early dew, which soon disappear. Such was the state of his mind, when a sore fever in 1741, somewhat awakened his concern about eternal salvation, and under the preaching of God's word his soul was filled with arrows from the quiver of the Almighty, and he felt that his wounds could not be healed, nor peace restored, until application was made to the Physician in Gilead.

He remained several days in great distress, until at length with the Apostle, he could say: "It is a faithful saying and worthy of all acceptance, Christ Jesus came into the world to save sinners of whom I am chief." Light broke by degrees into his darkened mind; the clouds were dispersed, and every thing within and

around him was rejoicing; the rigor of midwinter was relaxed, all nature seemed to smile; the trees clapped their hands; and December was as pleasant as May.

His hopeful conversion was soon followed by an open confession of Christ, not only in the act of entering into covenant with the Church, but in his daily conversation and intercourse with the world. He had no sooner become satisfied of his acceptance with God through Christ, than he felt moved to take upon himself the office of the holy ministry. In this he met with great opposition on account of the manner in which he had received his education.

In childhood he had but limited advantages of what is termed a literary tuition. Prior to the death of his parents he had been sent by them to school long enough to acquire a knowledge of reading, writing, and arithmetic; one month, without their consent, he had bestowed upon the Latin. Their circumstances would not allow them to send him any more, and thus terminated his regular school education.

But, whatever were his employments, he appears to have engaged in them with cheerfulness and to have prosecuted them with fidelity. His thirst for knowledge was the ruling passion of his soul. This he sought to cherish by resorting to his book at every interval from toil, lower short; then he tasked his mind to the utmost of his power, intent on making the greatest possible acquisition in the given time. The acquisitions, in this way obtained, furnished materials on

which to employ his thoughts while engaged in manual labor which he would lay up in store for future use, would not fail to digest. By these means and the Lord's assistance, he acquired considerable knowledge of the Latin, Greek, and Hebrew languages.

Having, after much deliberation and prayer, chosen the ministry of reconciliation as the business of his future life, he gave himself wholly to the work of preparation.

He seems to have concentrated and directed all his powers to the acquisition of scriptural knowledge and the cultivation of Christian and ministerial graces in obedience to the command of Paul to Timothy: "Give thyself wholly to them, for in doing this thou shalt save thyself and them that hear thee." With the most exalted views of the holy office to which he was looking forward, and of the qualifications requisite to its competent and successful execution, he sought them with a proportionate zeal, devoting himself to the study of the sacred prayer: "with all his heart, soul, strength, and mind." He prayed without ceasing. He felt safe nowhere but near the throne of grace. There he might be seen upon his knees, with his Bible open before him, pleading the promises: "I will send the comforter, and when he, the Spirit of truth, is come, he will guide you into all truth."

Enough has been said to show the secret of Mr. Brown's greatness and of his success. He laid hold on the Divine strength. Prayer, by which the creature communes with God and

obtains grace to help in every time of need, was the habit of his soul. Most sensibly did he feel that he was no longer his own, but bought with a price, and called by grace to serve God in the gospel of his Son. The world was crucified to him, and to the world.

He was licensed to preach the gospel in 1750. His talents, which had hitherto been known only among his particular friends, began now to attract very general attention.

And in 1751, he received a unanimous call from the Associate Congregation of Haddington, the county town of East Lothian, and was ordained over it by the Presbytery of Edinburgh, much to the gratification of the people of his charge and his own satisfaction.

The early life of Mr. Brown bears no resemblance to those who regret the service of God until they are rendered incapable of gratifying their unruly passions. He was mindful of his Creator in the days of his youth. And as piety is that knowledge of God and the various relations he stands in to man, which leads us to adore, to love, and to obey him, in public and in private; this great virtue is the first trait, in the moral character of Mr. Brown, and is absolutely necessary to the Christian character in general, since it is that parent of all virtues to which God has given the promise of the present life, and of that which is to come. No virtues, however great,—no labors, however disinterested,—no piety, however sublime and ardent, could protect him from the storm of persecution. But

he had learned that it was the office of genuine and solid piety to instruct him in whatever state he was therewith to be content. He was charged with having received his learning from the devil.

This was the result of ignorance, envy, and malignity. And the talented and fruitful minds of all ages have had to suffer persecution from the same source. Mr. Brown was superior to the age in which he lived. The multitudes, standing where he stood, could see as he did, hence they looked upon him as a deceiver, a mystic, and a philosophical madman.

"Among those who set themselves against him, were the Rev. Alexander Monerieff, (who had been for several years the Professor of Divinity to the Associate Synod,) and the Rev. Adam Gib, of Edinburgh." These Reverend gentlemen exerted all their influence sustained by their office to "heave a mountain upon his gigantic genius and hide it from the world. But poor and powerless attempt!" In the strength of his God, "he rose upon them and all their faction, and strangled them with as much ease as Hercules did the Nemean lion."

"Talents which are before the public, have nothing to dread, either from the zealous pride of power, or from the transient misrepresentation of party spleen or envy. In spite of opposition from any cause, they will lift themselves to their proper grade, and any attempt to crush them out will be as unavailing as would be a human effort to quench the stars."

In 1758, Mr. Brown made his first appearance before the public as an

author, in a work entitled, "An Help for the Ignorant. It was an Essay towards an easy explication of the Westminster Confession of Faith and Catechisms, composed for the young ones of his own congregation." The publication of this work, and his occasional labors in various parts of the church, gained for him a very high reputation and prepared the way for his being called to a more prominent position, and his entering on a more enlarged sphere of labor than he had previously occupied.

In 1768, the Professorship of Systematic Divinity of the Associate Burgher Synod becoming vacant by the death of the Rev. John Swanston, he was chosen to fill it. Into this new office he entered, possessed of every qualification necessary for the discharge of its important duties, in a manner honorable to himself and useful to the church.

Taking into view the disadvantages of Mr. Brown's early position, disadvantages against which he always had to contend, his career is almost without a parallel in the history of great men. To have seen him in youth, without friends or fortune, compelled to leave his native home, travelling about the country as a pedlar, and then a common country school master: who would have ventured to predict for him a course so brilliant and beneficent, and a fame so well deserved and enduring? Like the pine which sometimes springs up amidst the rocks on the mountain-side, with scarce a crevice in which to fix its roots, or soil to nourish them, but which nevertheless over-

tops all the trees of the surrounding forest; so John Brown, of Haddington, by his own inherent, self sustaining energy and genius, rose to an altitude of fame almost unequalled in the age in which he lived. His pursuit of knowledge under difficulties, is worthy of our study and imitation, and furnishes an example for students of Divinity and ministers of the Gospel.

It is natural to inquire whether there was any thing in the circumstances of his early youth which will account for his mental habit, and especially the rapidity of his intellectual operations. A partial answer may be found in the fact, that his time was divided between labor and study.

But whatever were his employments, the thirst for knowledge was the ruling passion of his soul. When he had entered upon a course of study with a view to the gospel ministry, though often hindered, yet he never faltered in his purpose. Like the majestic river, which either removes obstacles or rises above them, or provides for itself new channels, fixed his eyes upon the goal, and pursued his cherished aim. When disappointed, he was not discouraged. Often faint, yet pursuing, he pressed on until the desired object was reached. To this energy of mind, more than to any other cause, we ascribe, under God, the eminence he reached.

Of his abilities and attainments I need not now speak particularly: the proofs are before the world, and the public have appreciated them; his

praise is in all the churches. Little children have been taught to lisp them, the aged Christian to sing them; and the name of John Brown, of Haddington, has become one of the honored names in the Church of Christ.

His was truly a gospel ministry; he delighted to preach the unsearchable riches of Christ, and to unfold the plan of redemption in all its sublime doctrines and practical bearings. Like a scribe who was well instructed unto the kingdom of God, brought out of his treasury things new and old.

Nor could any one be more faithful and diligent in discharging the private duties of the pastoral office; in visiting the sick, teaching from house to house, caring for the poor, and ruling well the Spiritual affairs of the Church. Much did he love to spend, and be spent, for the Saviour and for souls, and sometimes, when infirmity would have afforded a satisfactory apology for a suspension of his labors.

He was characterised by deep, serious, earnest piety, which is one of the most accomplished ornaments that can adorn the Christian character. It was this grace that taught him to ask council of the Lord, and to arrange all under the superintendence of the Scriptures, and he could truly say the knowledge of the Most High had given him understanding. It is not every character that will bear a close inspection. The more intimately some men are viewed, the less veneration and respect are felt for them. A man may bear a saint-like visage

abroad and yet be a devil in his own family.

When Mr. Brown went out the gate, through the city, the young men hid themselves, and the aged arose and stood up. When the ear heard him, then it blessed him, and when the eye saw him it gave witness to him.

He was a friend in whom the heart doth safely trust; a husband affectionate and devoted; a father, that provoked not his children to wrath, but brought them up in the nurture and admonition of the Lord. He also loved to bend himself to all the familiarities of the domestic life; and while he maintained the dignity of the Christian and the Christian minister, yet no man found higher enjoyments in the family relations. For near a quarter of a century he and his wife travelled life's journey together in obedience to the vows, and in the enjoyment of the rich and appropriate blessings, of the marriage covenant, as well as heirs together of the grace of life.

It was with great reluctance that he relinquished preaching. The Spirit continued willing long after the flesh had failed. But who can resist the appointment of heaven. The decree had gone forth that he must die. His ruling passion was strong in death. His love for preaching was as invincible as that of the miser for gold, who dies grasping his treasures. He seemed to dwell in a spiritual world, and to be most conversant with Spiritual objects. This he manifested by pureness, by knowledge, by love unfeigned. He talked about

death as we would talk about going from one place to another; and, if any might adopt the language of the poet, much more might he,

Through every period of my life,
Thy goodness I'll pursue;
And after death, in distant worlds,
The pleasing theme renew.

In this strain he continued, until he quietly fell asleep in Jesus; June the 19th, 1787, aged 65 years, "rejoicing in hope of the glory of God."

With christians, there is yet a nobler and a higher thought, in regard of Mr. Brown. They will think of him in connection with eternity.

They will contemplate his immortal spirit, occupying its true relative magnitude, among the moral stars of glory in the presence of God. They will think of him as having fulfilled the duties allotted to him on earth, having been regenerated by Divine Grace, and passed through the Valley of the Shadow of Death, and reached an everlasting and happy home in that "house not made with hands, eternal in the Heavens."

[Selected Miscellany.]

A TALK ABOUT MARRIAGE.

Two maidens in youthful bloom and beauty, sat earnestly talking. Their thought was reaching away into the future; their theme was marriage.

"I like him well enough," said one of them; "but—"

She paused, the objection unspoken. "What is the impediment, Alice?" "His income is too small."

"What is it?"

"Eight hundred dollars a year."

"You might live on that."

"Live! Bah! What kind of living?"

"Not in princely style, I will admit."

"Nor scarcely in plebeian, Fanny. Eight hundred dollars! Why father pays six hundred dollars rent; and I am sure our style of living is plain enough. Eight hundred! Oh, no. I like Harry better than any young man I have met. I could love him no doubt. But he can't support a wife in any decent kind of style."

"Did your father and mother begin their married life on a larger income than Harry Pleasants now receives? Mine did not, as I have often heard them relate."

"Father and mother? Oh, according to their story, Job's famous turkey was scarcely poorer than they were in the beginning. Mother did all her own work, even to the washing and ironing, I believe. Fathers income was not over three or four hundred dollars a year."

"And they were happy together, I am sure."

"No doubt. In fact, I've heard mother say, that the first hard struggling years of their life, were among the happiest she has known. But that doesn't signify for me. That is no reason why her daughter should elect to go into the kitchen, and spend her years in washing, ironing and cooking. If a man isn't able to support a wife genteely, and in the style to which she has been accustomed, let him marry some Irish cook, sewing girl, or washerwoman, who will manage his household, with needed economy. Young men, who can't earn more than eight hundred or a thousand dollars a

year, should not look into our circle for wives."

"I don't like to hear you talk in this way, Alice," said her companion. "We are not superior beings, but only the equals of men."

"Did I say, that we were superior?"

"One might infer from your language that you thought so."

"I don't see how the inference can be fairly drawn."

"Our circle, for wives, you said just now."

"Yes."

"What do you mean by that?"

"A circle of intelligence, refinement taste, and cultivation," replied Alice.

"You don't say wealth."

"No. My father, though living in good style, is not rich. I have heard him say more than once, that we were up to our income."

"Then we have only our own sweet selves, with which to endow our husbands. No houses or lands, no stocks from which to draw an income; nothing substantial, on which to claim the right of being supported in costly idleness. We must be rich indeed, as to personal attractions."

"We are educated, accomplished and—and—"

Alice was a little bewildered in thought, and did not finish the sentence.

"Not better educated, or accomplished, as girls, than are the most of the young men who, as clerks, earn only from seven hundred to a thousand dollars a year. In this regard we are simply their equals. But it strikes me that, in another view of the case, we cannot claim even an equality. They are our superiors."

"Not by any means," replied Alice.

"We shall see. Here is Harry Pleasants, for instance. What is his income? I think you mentioned the sum just now."

"Eight hundred dollars a year."

"That is the interest on—how much—let me see—about twelve thousand dollars. To be equal, as a match for Harry, then you should be worth twelve thousand dollars."

"How you talk Fanny!"

"To the point, don't I? If we are not superior to the young men who visit us; superior simply in virtue of our sex; then our only claim to be handsomely supported, in idle self-indulgence, must lie in the fact, that we endow our husbands, with sufficient worldly goods to warrant the condition.

"You are ingenious."

"No, matter-of-fact. What have you to say against my position, Alice? Are we better than young men of equal intelligence and education?"

"No, I cannot say that we are."

"If we marry, we must look among these for husbands. Rich men as a general thing, select their wives from rich men's daughters. Our chances in that direction are not very encouraging. Your father has no dowry for his child; nor has mine. Their families are large and expensive, and little or nothing of the year's income is left at the year's close. The best they can do for us is to give us homes; and I feel that it is not much to our credit, that we are content to lean upon our fathers, already stooping under the burden of years, care and toil, instead of supporting ourselves. The thought has troubled me of late."

A sober hue came over the face of Alice, as she sat looking into the eyes of her friend. She did not reply, and Fanny went on.

"There was wrong in this. On what ground of reason are we to be exempt from the common lot of useful work? We expect to become wives and mothers. Is this our preparation? Can you bake a loaf of sweet light bread?"

"No."

"Nor can I. Or roast a sirloin?"

"No."

"Or broil a steak? Just think of it Alice. We can manage a little useless embroidery or fancy knitting; can sing and play, dance and chatter—but as to the real and substantial things of life, we are ignorant and helpless. And with all this, forsooth we cannot think of letting ourselves down to the level and condition of virtuous, intelligent young men, who in daily, useful work are earning a fair independence. We are so superior that we must have husbands able to support us in luxurious idleness, or we will have none. We are willing to pass the man to whom love would unite us in the tenderest bonds, because his income is too small, and marry for position, one from whom the world turns with instinctive aversion. Can we wonder that so many are unhappy?"

"But eight hundred dollars, Fanny! How is it possible for a married couple to live in any decent style in this city, on eight hundred dollars a year?"

"They may live in a very comfortable style, if the wife is willing to perform her part."

"What do you mean by her part, Fanny!"

"We will take it for granted, that she is no better than her husband. That having brought him no fortune but her own dear self, she cannot claim superior privileges."

"Well?"

"He has to work through all the day."

"Well?"

"Under what equitable rule is she exempt?"

"None. She must do her part of course, if there is anything to do with. She must keep his house, if he can afford a house. But if he have only eight hundred dollars a year! Why rent alone would consume half, or more than half of that. There would be no housekeeping in the case. They must board."

"And the wife sit in idleness all day long?"

"She would have nothing to do."

"Could she not teach, or by the aid of a sewing machine, earn a few dollars every week, or engage in some other useful work, that would yield an income, and so do her part?"

"Yes she *might* do something of the kind, but if marriage is to make 'workies' of us, it were better to remain single."

"And live in unwomanly dependence on our parents and relatives. No, Alice, there is a false sentiment prevailing on this subject, and as I think and talk, I see it more and more clearly. Our parents have been weak in their love for us; and society, as constituted, has given us wrong estimates of things. We should have been required to do useful work in the household, from the beginning and should have been taught, that

idleness and self-indulgence were discreditable. Our brothers are put to trades and professions, and made to comprehend, from the beginning, that industry is honorable, and that the way of useful work, is the way by which the world's brightest places are to be reached. But we are raised daintily and uselessly, and so fitted for our duties as wives and mothers. Our pride and self-esteem are fostered and we come to think of ourselves as future queens, who are to be ministered to in all things, instead of being ministrants in loving self-forgetfulness to others. No wonder that an anti-marriage sentiment is beginning to prevail amongst young men of moderate incomes, in all our large cities. The fault is in us, Alice. The sin lies at our door. We demand too much in the co-partnership. We are not willing to do our share of work. Our husbands must not bear all the burdens."

Alice sighed heavily. Her friend continued :

"I have read somewhere, that the delight of heaven is the delight of being useful. And it seems to me, as I dwell upon the thought, that the nearest approach to heavenly delight here, must be that state, into which a wife comes, when she stands by her husband's side, and out of love for him, removes one burden and another from his shoulders and so lightens his work, that smiles take the place of weariness and the shadowings of care. If he be rich, she can hardly have so great a privilege, but if they are alike poor, and know how to moderate their desires, their home may become

an image of Paradise. Eight hundred dollars! Alice, if you were really fitted to become Harry's wife, you might live with him, doing your part happier than any queen."

"That is, I must take in work and earn money, if we board, or—but housekeeping is out of the question."

"No: it should never be out of the question in marriage, I think."

"But house-rent alone, would take half of our income."

"That does not follow."

"It does, for any house I would consent to live in."

"So pride is stronger than love. But pride has its wages as well as love, and the one is bitter, while the other is sweet. It is this pride of appearance, this living for the eyes of other people, who do not care a penny for us, that is marring the fair fabric of our social life. Fine houses, fine furniture, fine dresses, parties, shows and costly luxuries of all kinds, are consuming domestic happiness, and burdening fathers and husbands, in all grades of society, with embarrassment and wretchedness. Alice, we must be wiser in our generation."

"That is cooping ourselves up in two or three mean little rooms, with our eight-hundred-a-year husbands, and do our own cooking and housework. Is that it, my pretty one?"

"For shame Alice! You do not deserve a good man. You are not worthy to wed Harry Pleasants, and I trust you will pass him by, should he be weak enough to offer you his hand. He can't afford to marry a girl of your expectations: he regards life as real, life as earnest; and the

way of use and duty, the way to true honor and the highest happiness."

"Suppose you take him, Fanny," said Alice, half sportively, half petulantly. She was a weak, vain, proud girl.

"If he should offer himself, perhaps I will."

"Oh, then, if he kneels at my feet, I will refer him to you, as one likely to make him, a good cook and chambermaid."

"Do, if you please. I always liked Harry, and I don't think it would require much effort on my part to love him. He is a great deal better off in the world than I am, having an income of eight hundred dollars a year while I have nothing. On that I am sure we could live in comfort, taste and happiness. I would not keep a servant to wait on me so long as I could do the work of our little household. Why should I keep a servant, any more than he? I would find mental recreation and bodily health in the light tasks, our modest home would require. Need we care as to what the world would say? And what would the world say?"

"That your husband had no business to marry, till he could support his wife."

"Not by any means, Alice. The world would say 'There's a sensible couple for you, and a wife worth having. We'll endorse them for happiness and prosperity.' And what is more, Alice, others would be encouraged to act the same wise part, and thus be made happy through our example.—I'll take Harry if he offers himself, and show you a model home

and a model wife; so pass him over to me, should he lay his fortune at your feet."

Beautiful and useful translations from the French of Buffon. By BISHOP PAYNE.

THE HUMMING-BIRD.

OF all animated beings, behold the most elegant in form and the most brilliant in colors. The stones and the metals polished by our art, are not comparable to this jewel of nature: in the order of birds she has placed it, in the last degree of the scale of size; her master-piece is the little humming-bird: she has overwhelmed her, with all the gifts that she has divided among other birds; lightness, rapidity, swiftness, grace, and rich attire, all appertain to this little favorite. The emerald, the ruby, the topaz, glitter upon its robes: it never soils them with the dust of the earth, and in its life all aerial, one hardly sees it touch the grass by moments; it is always in the air, flying from flower to flower, it has their freshness, as it has their brilliance; it lives upon their nectar, and it dwells in climates, where, without ceasing, it renews itself.

It is in the warmest countries of the New World, where one finds all the species of the humming-birds; they are very numerous, and appear to be confined between the two tropics; for those of them that advance into the temperate zones, there may be but a short sojourn: they seem to follow the movements of the sun, to advance, and to retire with him, and to fly upon the wings of the zephyrs, in the retinue of an eternal spring.

The Indians, smitten by the splendor of the fire which radiate from the colors of these brilliant birds, have given to them the name of rays or hues of the sun. The smallest species of these birds are less than the ox-fly in length, and the drone-bee in thickness. Their bill is like a fine needle, and their tongue, as a delicate thread; their little black eyes appear but as two brilliant points; the plumes of their wings are so delicate, that they appear transparent. Their feet are so short and small, that one with difficulty perceives them; they make but little use of them; they only set them down to sleep during the night, and during the day keep them pendant in the air; their flight is continuous, rapid, and humming; and some one has compared the noise of their wings to that of a spinning-wheel. Their clapping is so swift, that the bird in the air, stopping itself, appear not only immovable, but all at once without action. One may see it thus arrest itself for a few moments before a flower, and then to dart from it like an arrow to another; it visits all; plunges its little tongue into their bosoms; caressing them with its wings, without alighting upon them, but also without ever quitting them.

He passes his inconstancies, but for the better to follow his loves, and to multiply its innocent enjoyments; for this lover, by slighting its flowers, lives at their expense, without withering them. He does but pump their honey, and it is to this use that his tongue seems to be so uniquely destined, it is composed of two hollow fibres, forming one little canal, divided at the end into two fillets; it has the form of a proboscis, and performs the functions of that instrument; the bird darts it out of his bill and plunges it into the bottom of the cup of the flowers, and thus extracts the nectar from them. Nothing equals the vivacity of these little birds, if it be not their courage, or rather, their *audacity*. One may often see them pursuing, with fury, some birds twenty times their size, attaching themselves to their bodies, and aluring them to carry them in their flight, peck them with repeated blows.

Impatience seems to be their soul; if they approach a flower, and find it withered, they pluck out its petals, with a precipitation that marks its spite. The nest which they construct, respond to the delicacy of their bodies; it is made either of fine cotton or a silken hair, gathered from certain flowers; this nest is strongly tisued, and of the consistence of a soft and downy skin; the female charges herself with the work, and leave to the male the care of bringing the materials. One may see her at this cherished work, seeking, choosing, employing, blade by blade, such fibres as are proper to form the tissue of that soft cradle, which is designed for its progeny. She polishes the borders of it with her neck, and the interior with her tail; she coats it on the outside with little pices of the bark of resinous plants, which she glues around it, to defend it from the injuries of the air, so as to render it more solid; the whole is attached to two leaves, or to a single blade of the

orange or citron tree; or sometimes to a straw which hangs at the eves of a cottage. This nest is no bigger than the half of an apricot, and formed like a half cup. One there finds two eggs all white, and no larger than little peas. The male and the female cover them by turns, during twelve days; the little ones are hatched on the thirteenth, and are then no larger than some flies. "I have never been able to discover," says P. Durterte, "what kind of billfull the mother gives them, only that she gives them her tongue to suck, while yet it is enamelled with the sugar drawn from the flowers."

Translated from the French of St. Pierre. By
BISHOP PAYNE.]

ON VEGETABLE DIET.

THE people who live on a vegetable diet, are of all men the most beautiful, the most robust, the least exposed to maladies and to passions, and they also live longer than others. Such in Europe are the most part of the Swiss. The most part of the peasants in every country, is that portion of the people who eat very little meat, and yet they are those who are the most healthy and vigorous.

The Russians have some lents and some days of abstinence, which they multiply; from which even their soldiers are not exempted, and yet they endure all sorts of fatigues. The slaves in the French colonies who are compelled to perform the severest labors, live but upon manioc, potatoes and Indian corn. The Bramins of the East Indies, who frequently

live beyond a hundred years, eat nothing but vegetables.

It is of the sect of the Pythagoreans, from whom came Epominondas so celebrated for his virtues; Archytus for his mechanical genius; Milon, of Croton, for his strength, and Pythagorus himself, the most beautiful man of his times, and without contradiction the *most enlightened*, since to him has been given the title of *father of philosophy* among the Greeks. The vegetable diet comports with many virtues, and exclude none; it happily influences the beauty of the body and the tranquility of the soul. This regimen prolongs the infancy, and consequently, the life of the individual. It is alike proper for a warlike, or for an agricultural nation.

FRIENDSHIP.

"A MOUNTAIN is made up of atoms, and friendship of little matters. And if the atoms hold not together, the mountain is crumbled into dust."

Man, being of a social disposition naturally seeks some one to whom he may communicate his different thoughts and feelings—one who may be a partaker of his joys and a sympathizer in his sorrows: though we may be surrounded by every thing that wealth can procure—though we may possess every enjoyment that this life can yield—yet we find our happiness incomplete without

"The joys of friendship,—
The trust, security, and mutual tenderness,
The double joys, when both are glad for both."

Friendship is founded upon similarity of tastes, a congeniality of mind

and spirit, which is rather felt than seen or expressed, and though our own sense of the good and pure may in a measure, guide us aright, yet from the influence upon ourselves both morally and socially, great caution is necessary in the formation of intimate friendship.

Long acquaintance is essential that we may without fear, place the most unlimited confidence in the friend to whom we unbosom our whole heart; an amiable disposition, a well cultivated mind, prudence, refinement of manners, honesty, industry, and truth, in short all the principles which characterise a heart filled with the love of God, should be sought for, if we wish to secure happiness in friendship.

In choosing our friends, we should also consider their station in life, for if a menial companion ripen to a friend, we sink to *his* level, nor is he ever liable to be grateful for the sacrifice, but conscious of it, he will regard us with envy and scorn; but let us rather choose our friends, if possible, from our own station in society, for there can be no true friendship where there is envy or a feeling of inferiority.

We have no better example of true friendship than that of David and Jonathan,—this is a most beautiful example of sincere and Christian friendship they both without doubt loved others, but there existed between them an attachment which knit their very souls. What would have been the consequence if either had been deceived in his friend? Or what an amount of crime and misery might have been the result of such a

friendship, had it been exercised in the wrong direction.

Alas! those that we think and call our friends are not always so in reality; when the smile of fortune illumes our way—there are many who are profuse in their vows of constancy—but when fortune fails us, those that assured us the most, "flee from us;" such are like the flies of summer, while plenty sitteth at our board, the door is shut against us if we go to them for aid, instead of sympathizing with us, they scoff at the sound of our name, and we are left perhaps alone, without the comfort of an earthly friend, and thus it is we often hear the deceived one exclaim :

"Ah! what is friendship but a name,
A charm that lulls to sleep?—
A voice that follows wealth and fame,
But leaves the wretch to weep."

True friendship is as the ivy to the oak. The author of a French work says: "Nothing is able to separate the ivy from the tree around which it has once entwined itself; it clothes the object with its own foliage, in that inclement season when its bleak boughs are covered with hoar-frost; the companion of its destinies, it falls when the tree is cut down. *Death itself* does not detach it, but it continues to decorate with its constant verdure the dry trunk it has chosen as its support." CAROLINE.

TWO EVENTS.

BY REV. G. LYNCH, GEORGETOWN, D. C.

THIS, the afternoon of the nineteenth century, will record upon the pages of history events upon which

the distant age shall gaze as the precursors of the blessings it is destined to experience; prominent among those events is the establishment of the "Repository"—the organ of the African M. E. Church—the vehicle of thought, and channel of communication. The periodical in itself, may be looked at as a great fulcrum, upon which each intellectual Hercules may place his lever at will, and struggle for the removal of that mass of ignorance which is burying the noblest talent in the dust and drying up the native energies of the immortal soul, or as a battery standing upon a bold headland, guarding the interests of the church against designing foes—disabusing the public mind of wilful misrepresentations, and firing red-hot shot into the popular errors of the day.

The scheme of this periodical is as comprehensive as its necessity is apparent. Its ultimate success no one can doubt.

To mention the leading events of the afternoon of the nineteenth century, is not our purpose; but simply to speak of one or two of the most important that have transpired in the history of the colored race apart from political relations. The great truth, that education is necessary for the ministry; and without it, ministers are almost unnecessary; is now generally admitted through our connection. The recognition of this truth, which has only taken place in a few years, is no unimportant event in our history, but the commencement of a glorious era which shall kindle joy in the heart of every lover of his race. First, it enables our particular organi-

zation to bring into its field for evangelization, the rising generation—it enables us to carry to the hearts of those—the blessed gospel of the Son of God; who would have otherwise been repulsed, and instead of being concentrated (as is the design of the A. M. E. Church,) scattered hither and thither, without a common sentiment in regard to the building up of the Church militant.

Not only has it given a wider field for ministerial labor, but it has caused those laborers to improve their mental powers for the benefit of their people. The effects of this latter event are most "glorious to behold," and those who battled to bring it about should ever have a green spot upon our memory—the conflict was hard; the triumph wonderful and fraught with the richest blessings.

Great events sometimes lose their impression—great truths sometimes become inoperative. Let, then, those who *love their God, their race, and themselves*, stand together—fight in unison and with uncompromising spirit—follow with unshaken fidelity those who may lead in the great battle, *for the continued recognition of this truth.*

A beautiful thought is suggested in the Koran: "Angels, in the grave, will not question thee as to the amount of wealth thou hast left behind thee, but what good deed thou hast done in the world, to entitle thee to a seat among the blessed."

The profit of the earth is for all: the king himself is served by the field.

SCIENTIFIC DEPARTMENT.

[From *The Popular Educator.*]

PHYSICAL SCIENCE.

MECHANICS—ITS TERMS AND PRINCIPLES.

MECHANICS, like every other branch of knowledge, has *fixed principles* on which it rests, and certain *terms* by which they are clearly expressed. These principles lie at the basis of the theory and practice of mechanics and should be known to some extent by every one who would enter upon its studies with advantage. These terms form its exact language, and are necessary to express distinctly the *doctrines of motion and force.*

These things are known in some form by almost every one. The child is acquainted with many mechanical facts; the laborer has observed and reflected upon the effects of most of the mechanical powers. Machines are among the first objects that fix attention. The old scissors is a lever familiar to all. The knife is a wedge used in the rudest hut. The facts of mechanics are known and expressed in common language. The philosophy of these facts is not known.

The Terms of Mechanics.

When the human mind begins to push its inquiry beyond the facts that lie open to observation, it wants more exact words than those found in common language. The moment it arrives at a principle, and attempts to explain it, that moment it feels the need of technical terms.

These are the terms of science, and arose with philosophy. We need them when we speak scientifically. We do not need them in the ordinary intercourse of life. The mother speaks to her son about the scissors. He knows that it is a mechanical power or instrument. He is also acquainted with the effects produced by it. But as soon as he asks her to explain the process of cutting, and she attempts to do so, new words are needed, such as power, or *force*, weight or *resistance*, *fulcrum*, *lever* and *arms* of the lever. These are technical terms.

The word, *technical* may be explained here. It is of Greek origin and is derived from a verb which means to fabricate, or make. Technical is that, then which pertains to art. Thus the word *smelt* is a technical one, and belongs to the art of Metallurgy, or the working of metals. *Technical terms are those that belong exclusively to the arts.* A clear understanding of them is of the greatest importance.

The technical terms of Mechanics are not numerous. They may be mastered in a short time; and then the student of this art will be able to understand its principles, and state his own views in exact language. The chief ones are given below.

MATTER, the substance of all bodies known by the senses. The existence of matter is proved by its weight, indestructibility and occupancy of space.

BODY, anything extended and known by the senses. Body is usually contemplated under the three heads of *solid*, *liquid* and *aeriform*.

SOLID BODY, is one whose parts firmly cohere and resist impressions; as iron, wood or stone.

LIQUID BODY is one whose parts have free motion among themselves, and yield readily to impressions; as water.

AERIFORM BODY is one whose parts have the freest motion among themselves, and are elastic to impressions; as air, or gases.

ATOM is a minute, indestructible and unchangeable particle of matter. A grain of carmine will tinge a gallon of water. Gold can be reduced to leaves so thin that three hundred and sixty thousand must be laid upon one another to produce the thickness of an inch.

ATTRACTION is the tendency of atoms or masses of matter to each other. The word literally means a drawing together. Its sense is readily seen in the force that resists us when we attempt to break a piece of hickory wood, or raise a stone from the earth.

REPULSION literally means a thrusting asunder, and is the opposite of attraction. It is seen in the following facts; the melting of ice, the conversion of water into steam, and the explosion of gunpowder.

INERTIA literally means a want of strength or power, and refers to that quality of matter which resists any change in its condition. Material bodies, owing to inertia, acquire motion, lose it, and alter their course,

only as acted upon by some external force or forces.

The four last words defined are the most important terms in Mechanics and indeed in Natural Philosophy. The person who fully understands them, and is able to call up before his mind, good examples of the facts referred to them, will have little difficulty with the phenomena of Mechanics. They lay open the causes of things.

FORCE is that on which any change or effect depends, and is used interchangeably with the word power. The pressure of the fingers on the arms of scissors in cutting is an instance.

WEIGHT in Mechanics, is that which is put in motion, and is opposed to force or power. The cloth which we cut with a pair of scissors, and the stone which we raise with a crowbar, are instances of weight in this sense.

MOTION is the change of place among bodies, and may be regarded as active power. It is *rapid*, as lightning; *slow*, as in the sun-dial shadow; *straight* or *rectilinear*, as in a falling body; *bent* or *curvilinear*, as in a ball shot from a gun and falling to the earth; *retarded*, as in a stone thrown upwards, and *accelerated*, as in a falling stone.

GRAVITY is the tendency of a mass of matter towards a central body, as a stone to the earth, or the earth to the sun. *Weight* is the measure of gravity.

FRICITION literally means a rubbing and depends on gravity or weight. Friction, in Mechanics, is the resistance which a body meets by contact

of surfaces. Without it, the wheels of a locomotive would be a kind of fly-wheels, and the power of steam, a force to keep them in whirling motion.

PRESSURE is the force of one body acting upon another, by weight, or the continued application of power. The air and the screw are instances of weight and power producing pressure.

MACHINE is anything used to increase or regulate force or motion. The simplest machines are the mechanical powers; the lever, pulley-wheel and axle, wedge, screw, and inclined plane. The combination of these, form all other machines.

The Principles of Mechanics.

The existence and use of technical terms imply the knowledge of something beyond the objects and events, that lie open to ordinary observation. They imply the knowledge of principles.

To these the human mind is naturally impelled by the force of inquiry. We are not content to gather up facts. We wish to understand their reasons or causes. The thoughtful laborer knows that the crowbar increases his power. How does it do so? Such a question leads us to seek the principle on which the fact rests.

The word, *principle*, from the latin *principium*, refers to the beginning, or source of a thing. In this sense we speak of the principles of action and motion. It has a more extended meaning, now. *A principle is a general truth or law which explains a number of facts or events.* Attraction is a good instance.

A question of interest arises here. How do we arrive at principles or general truths? The answer is simple. By the observation and classification of particular facts. This may be illustrated by *attraction*. It was observed that bodies raised from the earth, and left unsupported fell towards it, while smoke and vapor if left free, ascended from it. In this way, it was discovered that most bodies had *weight*.

It was also discovered that the earth is surrounded with an atmosphere, a cubic foot of which, near the earth weighs about an ounce. It was then seen that flame, smoke and vapor ascend in the air, because they are lighter than it, just as oil or cork will float on water.

It was then also observed, that bodies floating on water near each other, approached and feebly cohered, and also, that a plummet suspended near a mountain or carried up its side, was drawn aside from its perpendicular position.

From these and similar facts, it was inferred, that *weight* was only an instance of a general principle, the tendency of all atoms and bodies to one another. It was further observed, that all the heavenly bodies were round, and that these bodies however distant, attract each other, as seen in the case of the tides.

Thus the general truth of attraction was discovered and made evident. In the same way, all general truths or principles are found out and established.

A few of these principles, so far as they are embraced in Mechanics, may be given here. They form the basis of its theory and practice.

1. All bodies are composed of mi-

nute, indestructible and unchangeable atoms, held together by mutual attraction.

2. Atoms and bodies mutually tend towards each other.

3. Atoms, under certain circumstances, as when heat is diffused among them, repel each other and tend to separate.

4. Atoms and bodies tend to remain in whatever state they are in, whether of rest or action, and would do so forever unless acted upon by some external force.

5. Motion is a change of place among bodies and depends upon some force. The idea of motion includes the idea of *space, time, velocity, direction, resistance and power*.

Motion in all its varieties, can be referred to three principles or laws. They are commonly known as the three laws of motion.

1. If a body is at rest, it will continue at rest; and if in motion it will continue to move uniformly in a straight line, unless forced to change its state by some external power.

2. The motion of a body is in the direction of the force producing it, and is proportional to that force.

2. Action and reaction are always equal, and opposed to each other.

These are the general principles or truths of Mechanics, and indeed of all physical science. The person who understands them, and has familiarized his mind with their workings by reflecting carefully upon the particular facts which depend upon them is already a philosopher, and holds in his hand the key to unlock the mysteries of the forces of nature and art.

THE STUDY OF LANGUAGES.

BY MISS VIRGINIA BARNES.

A very little reflection impresses us with the importance, and convinces us of the propriety of making ourselves familiar with the various languages spoken by the different nations of the earth. Languages, is defined to be the expression of ideas by words, and is used for the communication of thoughts. Railroads and telegraphs have brought all parts of the earth in close contact with each other, and have almost brought the whole of mankind, into a social neighborhood; and as we have no common language, with which we are all familiar, it becomes a matter of necessity that we should become familiar with all the languages, with which we come in contact.

But turning our eyes to our country; this great and glorious country, which is the asylum for the oppressed of every clime. When people from all nations and climes meet together on equal terms of freedom, we find thrown together, in our national society the people of all nations, speaking in their native tongues; and whilst we must mingle in business; whilst the necessities of trade bring us together, it seems peculiarly proper for the people of the United States, to cultivate a general knowledge of the languages. So far I have only spoken of the importance of studying the languages, spoken at this age of the world, of the languages which are still alive and spoken among men. But there are languages which now have no national existence--which are commonly termed the dead languages; the study of which, is of equal, if not greater impor-

tance. As a branch of study for the improvement of the mind, they are much more important, than the modern languages. The ancient and dead languages of Latins and Greeks, present more food and exercise for the intellect, than any other languages, and it is through them as a channel, that, most of the learning and history of past ages of the world, come down to us. And it is upon them as a foundation, that most all the other modern languages are built. So that, in order to understand properly, the force and beauty and the meaning of the languages of our own tongue, it is necessary, that we should understand them. There are thousands of simple and compound words in our language, which have been derived from the Latin and Greek, and a good Latin and Greek scholar, can tell you the meaning at first sight, of hundreds of words, in our language without consulting his English dictionary.

And whilst a dictionary to us is very necessary as a ready reference, you must reflect that the man who made the dictionary could never have accomplished his task without having first made himself familiar with the ancient languages, from which so much of our language is derived. Thus we see a branch of practical knowledge, as a means of cultivating the powers of the mind. The study of the languages is very important. In the study of modern languages we put ourselves on an equal footing with the nations surrounding us, and in an acquaintance with the language of the ancients we can hold intercourse with the nations that have passed away, learn their customs and habits, and

drink at their rich fountains of learning.

The history of past nations and people "furnish us a lamp, by which to guide the destiny of our own country. Stop, and with the history of Rome and Greece before our eyes, their former greatness and their final ruin, aid us in keeping our great republic away from the breakers on which they were destroyed—and now, whilst the storm is threatening, may the experience of the past, as well as the wisdom of the present, save us from ruin.

MUSIC.

BY GEO. T. WATKINS.

MUSIC! Enchanting music! Gift of a bountiful Creator, to make us better—it lends the soul a holier influence, and softens every harsh and discordant feeling. Music is the language of love—a glorious intoxication—an enchantment of the senses—it is an intellectuality—an embodied idealization of sentiment. Music is but just beginning to be thought of in the right manner—appreciated as a power which is to move the masses, to sway the world. There are comparatively few who appreciate its legitimate and exalted aim. The majority of people regard it as a means of pleasurable *sensation* only, a mere pastime of the moment. They either do not think of its spiritual, its ethereal influence, or they deny its having such. But this antiquated error is rapidly retiring before the advancing studies of the art. Music is the art, and as such, will live when sculpture, painting, and all others, shall have

languished and expired. Not that I would undervalue these beautiful pursuits. No; they all claim a place in our hearts. But music can move the very deepest springs of feeling—can make the tears course down the rugged cheeks of age, and speed a thrill of joy to the heart of bounding youth, while it sends the blood more rapidly through the veins of every living being. A strain of harmonious sounds entrances us. Cold and hard as the rocks of grim Gibraltar, must be that heart, which can withstand it, or be unmoved by its hallowed and vivifying influences. Music! Oh, welcome the time when it shall be widely diffused among the millions of earth. It will attract men nearer together, and nearer to God. Actual demonstration proves how much it is capable of doing—its purity, beauty, and refining influence. Gladly shall the time be welcomed when every household, shall, in some form, have within its limits the elements of this beautiful art.

The musician's throne is high in the hearts of men; his text-book is creation's varied form, and his harp is hung with the heart-strings of humanity, united by sensibility, and tempered in the casket of lovely doings. He is a high priest whose business it is to individualise nature's varied sounds, her sweet whisperings, and her louder notes, and to give them an expression, to study the sounding harmonies, the deep-toned bass of the great organ of the Deity. To see the harmony of construction that everywhere beams forth, direct from Him whose gentle whispers to

the troubled soul are as full of heavenly music as the rapturous song of the morning stars, when was born "the Wonderful Counsellor, the Prince of Peace."

It is painful to look upon the world as it *now* is. All seems to be contention and discord, and desolation. Come, those bright and benignant spirits of religion—poetry, MUSIC! Come *now* in all thy purity of character, thy loveliness and goodness, and assert thy prerogative!

Men speak of poetry, of the poetic principle within us, that grasping for the supernal loveliness as expressed in words, that inward perception of beauty *here*, and realization of fancy, which assures us that there is a heaven, where all is most perfect as partaking of the attributes of a just and holy God. But is not music the very essence of all poetry, an immortal instinct, purely spiritual in nature, and an embodiment of that longing and earnest yearning which man ever finds within him, and which urges him to noble and daring deeds? Does not music picture to us a future bright as an Archangel's wing? Does it not bring the realms of the past before us, and make the present more durable? If there is any dissatisfaction connected with its pursuit, it is as poor POE tells us: "Because, that when we are meeted in tears, or transported with joy, and catch glimpses of holier, diviner, and more rapturous feeling, through the instrumentality of the music, we cannot grasp the perfect reality, to have and to hold forever." And again: "We are often made to feel, with a shivering, trem-

bling delight, that from an earthly harp are stricken notes which *cannot have been unfamiliar to the angels.*"

Music is God's primitive idea, (if, indeed, such an idea can be assigned Him,) as exemplified in the harmony of His laws, moral, religious, creative, intellectual, and physical. An able author justly says: "Music is the finest and highest of the fine arts, and the life and soul of *all* the rest. Eloquence is the music of speech; painting, the music of colors; and architecture, the music of proportion. And he who has musical taste is, in a manner, fitted for them all."

Often, on hearing a beautiful strain of sweet music, have I thought, "*would I were the soul of that sweet sound!*" To be a musical thought. To be wafted on gossamer pinions to the throne of infinite love. Every note of pure music wings its way direct to courts of bliss, and there receives the sanction of a Deity, who will not permit a shadow of worldliness to fall on any thing within his presence.

HEALTH.

BY MR. JOHN W. H. BURLY.

[This article received the second prize, by the Literary and Historical Society of Bethel church, Baltimore, Md.]

HEALTH.—The best means of preserving it. In discussing this theme we propose first, to show what is implied by health, and secondly, the means by which it may be preserved.

1st. What is implied by health?
(a) The body may be said to be in a state of health, when it is free from pain and infirmities, and performs all its offices with ease and regularity.

(b) By health is implied a sound state

of the mind, such as the natural vigor of the faculties.

(c) By health is implied a sound state of the mind in a moral sense, such as, purity, goodness, benevolence, &c. Hence, when we speak of the health of any one, we speak of their physical moral and intellectual nature, it may therefore be termed, that state of an animal or living body, in which the parts are sound, well organized and disposed, and in which they all perform freely their natural functions, being free from pain. Or, to state the same truth in another form, health in the strictest sense of the term, may be said to be nothing more or less than the greatest human happiness to which physical, moral and intellectual beings, in their present state of existence, are susceptible.

2nd. Means of preserving health.

(a) God has created every human being, a distinct and separately accountable being.

To each one he has given just such means of happiness, and placed him under just such circumstances for improving those means of happiness, as has pleased him.

(b) He has created everything double, that is a world without us, and a world within us, he has made light without and the eye within, beauty without and taste within, moral quality in actions and conscience to judge of them, and so of every other case.

(c) He has created man a physical, moral and intellectual being.

(d) By means of this correspondence our communication with the external world exists. Our internal powers are called into exercise by the presence

of their correspondent external objects. Thus the organ of vision is excited by the presence of light, the sense of smell by odors, the faculty of taste by beauty or deformity. The first effect of the exercise of these faculties is, that we are conscious of the existence and qualities of surrounding objects. Thus, by sight we become conscious of the existence of colors, of visible objects by hearing, of the existence and sound of audible objects, &c. Now, I suppose, from what has been said above, as well as what experience teaches on this point, that it will be admitted, that we stand in such relations to the external world, that certain objects besides being capable of being perceived, are also capable of giving us pleasure, and certain other objects, besides being perceived, are capable of giving us pain. Or, to state the same truth in the other form, we are so created, as to be capable, not only of perceiving but also of being pleased with or pained by the various objects by which we are surrounded. The general power of being pleased or pained, may be, and I think, frequently is called sensitiveness.

(f) Every man is created with various and dissimilar forms of desires, correspondent to different external objects, designed to promote his happiness. Now, it is found, that one form of desire may be gratified in such a manner, as to destroy the power of receiving happiness from the other, or on the contrary, the first may be so gratified as to leave the other unimpaired. Now if the Creator has given us both these desires, and placed within our reach, the means by which they both may be gratified, it is manifestly his design that we should use them both, and that the one should be used

(e) But if we shall consider this subject a little more minutely, we shall find that simple gratification of desire in the manner above stated, is not the only condition on which our happiness depends, we find by experience that a desire or appetite may be so gratified,

as forever afterwards to destroy its power of producing happiness, thus a certain kind of food is pleasant to me, this is a reason why I should partake of it, but I may so eat of it as to forever afterwards loathe it, and thus annihilate in my constitution, this mode of gratification. Now, the same reason which proves that God intended me to partake of this food, also proves that he did not intend for me to partake of it after this manner, for by so doing, I have diminished, by this whole amount my capacity for happiness, and thus defeated so far, the very end of my constitution. Or, again, though I may not destroy my desire for a particular kind of food, by a particular manner of gratification, yet I may so derange my system, that the eating of it, may produce pain and distress, so that it may cease to me to be a source of happiness upon the whole. In this case I equally defeat the design of my constitution. The result equally shows, that although the creator means that I should eat it, he does not mean that I should eat it after this manner.

(g) Every man is created with various and dissimilar forms of desires, correspondent to different external objects, designed to promote his happiness. Now, it is found, that one form of desire may be gratified in such a manner, as to destroy the power of receiving happiness from the other, or on the contrary, the first may be so gratified as to leave the other unimpaired. Now if the Creator has given us both these desires, and placed within our reach, the means by which they both may be gratified, it is manifestly his design that we should use them both, and that the one should be used

in such a manner as not to impair the other. Thus, I am so formed that food is pleasant to me, this, even if there were no necessity for eating, is a reason why I should eat it. But I am also formed with a desire for knowledge this is a reason why I should study in order to obtain it. That is God intended me to derive happiness from both of these sources of gratification. Now if I eat in such a manner that I cannot study, or study in such a manner that I cannot eat, in either case I defeat his design concerning me, by destroying those sources of happiness with which he has created me. The same principle might be illustrated in various other instances. I need not mention the injury, which a violation of these laws or principles will produce as it is well known that God's laws shall not be trampled upon with impunity. From what has been said above, we draw the following conclusions:

(a) That while it is the truth, that human happiness consists in the gratification of our desires, it is not the whole truth. It consists in the gratification of our desires within the limits our Creator has assigned them.

(b) That the highest happiness to which human beings, in their present state, are susceptible, is when the physical, moral and intellectual nature of man is in a perfect state of health, or to state the same truth in another form, when he enjoys the gratification of those desires to which his nature is susceptible, and which are calculated within themselves to produce happiness within the limits, which his Creator has assigned them,

(c) The best means of preserving

health, is by conforming our whole course of conduct to the laws of virtue, that is to the will of God. But, what is the will of God?

To this question we answer,

1st. He has established certain laws for the government of the physical nature of man, these he wills that he should obey according to the manner he has prescribed.

(a) It is a law of the bones and muscles, that they should either be used in some vocation, or called into action by some social play and active sport. Now this law of the bones and muscles must be obeyed in the manner in which the Creator has prescribed, that is they are to be used in such a manner as not to interfere with or impair any other law, which he has established for the government of the physical nature of man.

(b) Food is necessary to sustain life, but the great Creator wills that it should be of proper quality, and taken in proper quantities, and at proper times, so as not to impair the digestive organs.

(c) Pure air is essential to the full enjoyment of health. This like every other physical law has its restrictions, and must only be obeyed within the limits prescribed by our Creator. A violation of this law, like every other has its penalty. "The impure air of unventilated rooms, may be breathed and the effect so gradual as not to arrest attention; yet it is a violation of the physical laws, and sooner or later we pay the penalty in disease and suffering."

(d) The body requires refreshment and sleep. This law must be obeyed

with a strict adherence to the restrictions which our Creator has given it. A man should not sleep so much as to make himself dull and stupid, and thus interfere with his intellectual nature; neither should he sleep so little as to disqualify him for physical labour; but on the contrary, he should have a proper quantity of sleep; it should be taken at the proper time, or with regularity; if otherwise, he does not feel the full refreshment from "Tired nature's restorer."

(e) Cleanliness is necessary to the preservation of health. From the extent of the surface of the skin and the close sympathy that exists between it and those organs whose office it is, to remove the waste particles of matter from the body, it therefore becomes very important in the preservation of health, that the functions of the membrane be properly maintained, which may be done by the frequent application of water to the skin. The water must be applied in a proper manner, and at proper seasons, and so of every physical law which God has established; they must be obeyed within the limits which he has prescribed.

2d. He has established certain laws for the government of man's moral nature. To these laws he has also given restriction, and wills that we should obey them according to the manner prescribed. I need not enumerate these laws, as I presume every one is familiar with them, suffice it to say, there can be no such thing as health, in the strictest sense of the term, where the moral nature of man is disordered. This is evident, from the following fact: "The moral feel-

ings exert a controlling influence over the functions of the muscular, digestive, and respiratory organs. They also exert an influence, perhaps more powerful, upon the nervous system. While fear and anxiety depress, hope and the enlivening emotions facilitate the functional activity of the brain, and increase its power for mental exertion."

3d. He has established certain laws for the government of man's intellectual nature. To each of these laws he has given them their limits, and he wills that he should obey them, after the manner he has prescribed. God has so created us, that the mind is just as dependent upon the body for health and vigor, as is a musician on his instrument, for the delightful combination of sound, which he produces, and on the other hand, the body is dependent upon the mind for health and vigor.

The brain is regarded by physiologists as the organ of the mind. Most writers consider it as an aggregate of parts, each charged with specific functions, and that these functions are the highest and most important in the animal economy. To the large brain or cerebral lobe, they ascribe the seat of the faculty of thinking, memory, and the will. In man, this lobe extends so far backward as to cover the whole of the cerebellum. To the cerebellum or little brain, is ascribed the seat of the animal, or lower propensities. Now, from the intimate connection existing between the brain and the mental powers, it must be evident that the mental powers are just as dependent

upon the brain for health and vigor, as the body is upon food to sustain life. Hence, we remark, that the mental powers should not be used in such a manner as to impair or weaken the brain; nor, should the brain be so used as to weaken the mind; but, on the contrary, they should both be used within the limits prescribed by our Creator, and so of every law which our Creator has established for the government of his creatures.

Time will not permit us to enumerate the different laws which God has established for the government of man's intellectual nature. For a correct idea of these laws, the inquirer is

referred to Dr. Calvin Cuther's work on Anatomy, Physiology, and Hygiene; also to Wayland's Intellectual Philosophy.

Now, I think it must be evident, from what has been said above, that pure health consists in this, when the physical, moral, and intellectual nature of man enjoys the greatest amount of happiness to which he is susceptible. Hence, I conclude this essay, by saying as before, that the best means of preserving health is by conforming our whole course of conduct to the laws of virtue, that is, to the will of God.

MISCELLANEOUS DEPARTMENT.

EXAMPLES NEEDED.

The few months of the rebellious war that has been waged against the United States, have furnished more dastardly examples of cowardice, negligence, and disaffection than ever before blackened the military and naval history of any people. Forts, ships, arsenals, troops, arms, ammunition, every species of public property, have been tamely surrendered, without a blow, or treacherously delivered up. Generals, Colonels, Captains, Commodores, Commanders, Lieutenants, men of every grade of military and naval rank, have had a hand in the work. But of them all, only one has been called to account; and he has been dismissed with a feeble admonition and a trivial punishment. Is it

not time this Government should look to the lessons of history, and from the experience of other nations learn how to treat the moral plague that has so widely corrupted the navy and army of the United States? If we do not learn speedily how to treat cowardice, negligence, and disaffection in the army and navy, so much the worse for us. History is full of examples of proper treatment arresting the pestilence and restoring the public service to honorable health and vigor. Let us recall, as one among these, the case of the British officer, Admiral Byng.

On the 17th day of March, 1757, at Portsmouth, in England, sentence of death was executed upon John Byng, Rear-Admiral of the Blue, in his Majesty's Navy, in accordance

with the sentence of a Court-Martial convicting him of a breach of the Twelfth Article of War. That article prescribed "that every person in the fleet, who, through cowardice, negligence, or disaffection, shall in time of action withdraw or keep back, or not come into the fight or engagement; or shall not do his utmost to take or destroy every ship which it shall be his duty to engage, and to assist and relieve all and every of his Majesty's ships, or those of his allies which it shall be his duty to assist and relieve; every such person so offending, and being convicted thereof by the sentence of a Court-Martial, shall suffer death."

It will be observed that the principles here laid down cover almost the whole range of military duty, and bear directly upon acts and motives such as those which, commencing in this country in December last, have stripped the Government of military property worth untold millions—and what is far worse, have demoralized and disgraced our Army and Navy. According to the British law, as above recited, cowardice, negligence, and disaffection, are the guilty motives worthy of death, when accompanied by certain acts. These acts are: Withdrawing or keeping back, or not coming into the fight in time of action: not doing the utmost to destroy the enemy; not assisting or relieving those whom it is a duty to relieve.

Admiral Byng belonged to one of the most honorable and influential families of England. His father, Geo. Byng, had been Rear-Admiral, Treasurer of the Navy, a member of the

Privy Council; was ennobled by the titles of Baron Byng and Viscount Torrington, and was First Lord of the Admiralty. Admiral Byng, the son, entered the navy at an early age, and passed through the several gradations of rank with distinction, till in the year 1756 he was appointed to the command of the Mediterranean Squadron, consisting of ten ships-of-the-line, destined for the relief of Minorca, at that time menaced by the French. By his disaffection or negligence, the expedition was so mismanaged as to fail. The National indignation demanded that he should be held to answer for his misconduct.

After a long trial, he was found guilty of "not having done his utmost" in the duty assigned him. No personal cowardice was imputed to him. But it appeared from the evidence that he had not been anxious to engage that he took but little part in the action; fought languidly; and withdrew his fleet after an indecisive struggle.

For the defense, it was urged that his equipments were inadequate to the duty assigned him; that an overpowering force had been landed by the French before his arrival; and that the whole of the island excepting Fort St. Philippe was reduced. But all these excuses notwithstanding their apparent plausibility, failed in the judgment of the Court which tried him, to exonerate a naval officer from "doing his utmost" in defense of his flag. After the sentence, every effort that high connections, great wealth, and family influence, could exert, was employed to avert or mitigate the punishment. But it was in vain.

The British government knew too well, how essential to national honor and safety, were zeal and fidelity on the part of military and naval officers. Admiral Byng was shot, in the presence of the fleet, upon his own deck. He died bravely. A large portion of the nation mourned his death. But for more than 100 years since the day of his execution, no naval officer of England has failed "to do his utmost" in the discharge of his duty. There has been in the British Navy, since that day no slowness to engage

—no languid fighting; and a British Captain has never since been deterred by overpowering force from relieving a military or naval station that he was sent to succor. The just punishment of Admiral Byng has done more to maintain the honor and power of England, than could have been accomplished by the sacrifice of ten thousand men.

—When shall we see similar wholesome justice meted out to the guilty in the army and navy of the United States?

THE CHILDREN'S ROOM.

PRAY FOR THE HEATHEN.

Little children, when you pray
To God to keep you through the day;
When you ask that He would take
Your sins away for Jesus' sake;
When you thank Him for your friends,
And the comfort that He sends,
Don't forget to breathe a prayer
For those who know not of His care.
Many little ones there are,
O'er the sea so very far,
Who never heard of God above,
Who do not know of Jesus' love;
Children who have never heard
From Christian friends this blessed word,
That gentle Jesus, meek and mild,
Dearly loves each little child,
And bids them always come and pray
To Him to take their sins away;
This Saviour they have never known,
And therefore kneel to wood and stone.
O, children, ask of Him to send
Some one to be the heathen's friend:
To guide them from destruction's road,
Into the path that leads to God;
That they may have their sins forgiven,
And when they die may go to heaven;
Where they and you at last may stand
Within that happy, happy land.—

THE BIRD.

A little bird will sweetly sing,
Whilst yet he's on his morning wing,
In search of a repast;
And when he's gained what thus he sought,
He gives it not a dainty thought,
But quickly breaks his fast.

And be it worm, or be it crumb,
The little creature is not dumb,
Or thankless for the gift:
But unto God, who feeds him so,
His grateful heart doth overflow;
His voice in praise uplift.

When daylight melts to quiet gray,
And then, in black night fades away,
His bird heart knows no fear;
He feels enthroned in light above,
The power that taught him hymns of love,
Can thro' the darkness peer.

May you, dear children, ever be
Heart filled with grateful melody,
For what our God provides;
And may the Saviour's loving breast,
Be to you as the bird's soft nest,
Where trustfully he hides.

THE FIRST STAGE OF LIFE.

No. 2.

BY MRS. M. W. STEWART.

"I WILL take care of you," said a woman who was standing by the bedside, taking Letitia by the hand, "I will take care of you, if no one else will." And she tried to soothe her aching heart and her throbbing bosom, and the poor little orphan began to dry up her tears.

Aunt Sally, for that was the name of Letitia's new aunt, began to be very busy in making arrangements to lay her mother out, and among the articles collected for that purpose, the only thing that attracts her attention, is a pair of white cotton stockings, the first pair she ever saw in her life. And the next morning she steals into the room softly, uncovers her mother's face, takes the cents from her eyes, opens the lid, to try to bring her to life, sees they won't stay open, replaces the cents, kisses her clay-cold cheek, then leaves the room. It was the last time that she ever saw her mother, that she knows of.

And now the scene changes, and Letitia sees herself all dressed in black, the first black she ever saw in her life. And her step-father takes her by the hand, and they go, she knows not where, until they come to a house, the outside surrounded by a very large number of men, all dressed in black, and the inside crowded with women, all dressed in black, and by the light of her infant vision, it appears they had to sit in each other's laps. And then a tall man stood up, with a gown on: he must have been

a minister, and he had something in his hand, it must have been a book, and then sweet sounds vibrated through Letitia's ears, the first she ever heard. They must have sung a hymn. And then the tall man said something, she knows not what it was; it must have been a prayer. And then they all walk, she knows not where, the blue sky over their heads, and the brown earth, under their feet, until they came to a large hilly space, the hills covered with a little short, green grass here, and the naked earth there. And they walk until they come to the side of a fence. They stop; but her mind is wandering; she sees not what they are doing, till her eye catches a glimpse of a long, narrow space of fresh earth. She knows not what it is; but it must have been her mother's grave. And she turns away with her father, unconscious of her loss. And they all turn away, and leave Letitia's mother there to sleep, until Gabriel shall step one foot upon the earth and the other upon the sea, and swear by Him that liveth forever and ever, that time shall be no longer.

And oh, will Letitia recognise her mother, amid contending elements, when the sea is roaring, the earth quaking, the rocks rending, the graves opening, the dead arising, the world on fire? Oh, will she have a part in the first resurrection, and is her name written in the Lamb's book of life?

And will Letitia and her mother be caught up with God's elect from the four winds of heaven, to meet that innumerable throng, out of every

nation and kindred, and tongue and people, who have come up out of great tribulation and washed their robes and made them white in the blood of the Lamb?

O! thou chiefest among ten thousand, the one altogether lovely. Thou bright and morning star, Thou only knowest.

LETTERS TO
LITTLE CHILDREN,—No 2.

BY BISHOP PAYNE.

THE DUTIES OF LITTLE CHILDREN.

CAN the child who reads this letter, tell me what is a duty? Can you little girl? Can you little boy? Now, think —what is a duty? Well I suppose it is rather a hard question for a little child. Therefore, I will answer it myself. *A duty is that which God says we must do.* The Lord says, "Children obey your parents." That is a duty. Now then, when your mother tells you to go to bed, it is your duty to go. Never mind how early it may be in the night, never mind how much you want to set up, and play, or read, whenever your mother or your father tells you to go to bed, it is your duty to go.

The Lord also says, "Honor thy father and thy mother;" and therefore a child must not only do a thing, when his parents tell him, but he must do it in the right spirit. By a right spirit I mean what? Can you tell me, little boy? Can you tell me, little girl? What is a right spirit? Why a sweet one, a cheerful one, a quiet one, a willing one. So, then when children

are told to do anything, they must do it sweetly, cheerfully, quickly, willingly.

But is it right for a mother to tell a child to go to bed early? Yes it is. Some children don't think so, but it is. The child who goes to bed early and gets up early, will be more healthy, will grow faster and fatter, and wiser, and happier, and live longer, than one who sets up late at night, and gets up late in the morning. So, you see my sweet child, it is right for your mother to tell you to go to bed early in the evening, and to make you get up early in the morning. Did you ever hear a piece of poetry about this? If you did not I will repeat it.

"Early to bed, and early to rise,
Make a man healthy, wealthy and wise."

Now, children tell me what is a duty? Repeat the poetry—now commit it to memory.

THE SPINNER BOY.

Several years ago there was a bright little spinner boy, in one of the mills of Glasgow, Scotland. He spun all through the summer vacations, to earn money to go to school in winter; and very diligent he was, both at school and in the mill. A great deal of knowledge he picked up; and the best of all was, the knowledge of God. Then he wanted to become a missionary, and God opened the way when he was of age.

The Missionary Society sent him to South Africa. There he married a good missionary's daughter, and for a while stayed with his father-in-law. But he longed to explore the heart of Africa. God opened this way also,

and he started off alone, no not alone, for God was with him. On our maps of Southern Africa there are large blank spots, denoting that we do not know what is there—sandy deserts, we suppose. But Dr. Livingstone, for that was his name, found them fine countries, watered by large rivers and peopled by negroes much better off than those living on the sea coast. They had never seen a white man of Englishmen they had heard, and called them “a tribe that loved the black man.”

Was it not dangerous travelling? Oh, yes. He was attacked by fever thirty-one times, and once a lion sprang upon him and broke his arm. There were many wild animals. Zebras and giraffes were excellent food. The people were very kind.

Sometimes for months and months no news were heard of him, and his friends were afraid he was dead.

His father-in-law (Mr. Moffat) once undertook to forward him a packet of letters. The package reached a river on whose opposite sides lived two tribes at war with each other. “Here is a package for the good white man, for Dr. Livingstone,” cried the tribe on the south side, to those on the north side, “cross over and take it.”

“You are cheating us,” answered the northsiders, “the bundle is witch-craft medicine we won’t come.” “We shall leave it here,” cried the south-siders; “if it’s lost, you shall take the risk.” The north-siders thought better of it, crossed over took the package and carried it to a little island in the river, where they built a hut over it, and where a year afterwards the Doctor found it safe and sound.

In four years he travelled over 11,000 miles, where no white man ever went before; and, as you may suppose, he has brought home a great deal of interesting and important knowledge about the interior of Africa. He was gone from England sixteen years, and scarcely spoke English in all that time. And though not quite forty years old, his face is wrinkled, and almost as black as a black man’s from hardship and exposure. The English are very glad to welcome him back. But he will not stop long. Oh, no, the Makolos are waiting for him. He wants to lead them to Jesus Christ. God has promised to give the heathen to his Son; and Dr. Livingstone wished the churches would lay claim to God’s promises, and come out to Africa and labor to bring this beautiful land under the rule of king Jesus.

How can such a great work, ever be done?

It “is not by grand meetings, fine speeches and much excitement that *any thing great* is done,” answers Dr. Livingstone. “No, it is by hard working—working in quiet, working under a sense of God’s presence everywhere, and without expectation of seeing the fruits.”

What an answer is that! Worthy to be written in letters of gold. Let everybody engaged in a great undertaking remember these words. Let the boys take it for a lesson. We are so apt to be discouraged, we seem to get ahead so little, day by day. We complain we don’t see the fruits of our labors. Well what if we don’t? God has given us a work to do, and we must do it; and “it is by hard working—working in quiet, working under

a sense of God’s presence everywhere, and working without expectation of seeing the fruits, that *any thing great* is done. That’s it.—*Church Missionary Magazine.*

SLEEPING WITHOUT A LIGHT.

From the “Faithful Mother’s Reward,” a volume published by the Presbyterian Board, we make the following interesting extract. The narrative is one of fact, not fiction. The extract details the treatment by the mother of the little boy’s dread of sleeping in the dark:—

It was my custom to have the candle removed from his chamber as soon as he was put to bed. On this being done, one night about the close of his third year, he called loudly for me. I went and found him much frightened, pale, trembling, and crying. He gave me an incoherent account of some tale he had heard, and entreated that a light might be left in his room. I had one brought and told him that it should not be again removed if he still wished it to remain after we had a little chat together, but I thought he would send it away.

I then endeavored to convince him of the folly of his fears, but finding that he could not shake them off, said, “How old are you, my dear John?” “Almost three years, you say, mother.” “Have you always had a candle with you?” “Hardly ever, mother.” “What then has taken care of you.”

“God, mother,—I know that God takes care of me all day and all night.” “Yes, my child, you run thoughtlessly into a thousand dangers, but God always preserves you. When you fell from the tree you were climbing today, had you a candle to help God to save your head from being broken on the large stone?” “No, indeed, mother.” “Well, my child, you know that God sees as well in the dark, as in the light. If he saved you then, without the

help of a candle, don’t you think he can do so just as easily now, that you are lying quietly on your good bed?” “But George said something would catch me to-night.” “Did God tell George so?” No, mother.” “Then George cannot know, for nothing can ever hurt you unless God permits it, and nobody but God can know or tell, when he intends to permit any one to be hurt.” He was silent but still clung to me. I bade him ask the maid of what the candles were made. He repeated her reply, “Grease and cotton.” I looked at him a moment with an expression of regret, then said, “And can it be, my beloved child, that you are more willing to trust in a little grease and cotton, than in God, who has preserved you through the dangers of so many days and the darkness of so many nights?”

He looked quite distressed, and I went on: “Nothing can enter this room without his knowledge, for he is constantly watching over you. If he should allow anything to come in, could the candle save you?” “Oh, no! mother, it could not move.” “Could God?” “Yes, in a minute.”

“And yet, my darling, you feel less afraid when you look at the candle burning near you, than when you remember that God is watching over you. My dear John, think how sorry it must make your heavenly Father to see this—think how it would please him to see you trying to drive away these silly fears, and showing him that you would rather trust to his goodness than to the brightest light. Do you not believe that God always keeps his promises?” “Yes, to be sure, mother.” “And do you not recollect that I have often told you, he has promised in his big book, that he will take care of all who put their trust in him?”

He pressed me tightly around the neck an instant, and then said, “Yes, I remember, mother, and I will trust in him to-night. But please to tell me

what I must do, to keep from feeling so frightened."

"Why, you know, my dear child, how very good God has always been to you—suppose I make a little prayer to him for you now—you can repeat my words—God will hear you and I dare say make you able to do right."

"Please to try, mother." The struggle in his feelings was manifestly great, and the earnest tone in which he reiterated the simple petition I offered, was very affecting—but he immediately embraced me tenderly, and said firmly—"Now, good-night, mother—please to take away the light." "I will, my love, and if you should feel a little afraid when it is gone, just think who is always near you, and say to him, Oh, God, take care of me! and I think you will not want me to bring it back again." "Yes, mother, I will."

Thus ended this conversation.

I learned that much pains had been taken by a mischievous boy to frighten him, and owing to the liveliness of his imagination and extreme sensitiveness, it was some time before the disagreeable effects of this attempt could be obliterated. From the above period he was occasionally disposed to be timid at night, but it was only requisite to remind him, that the gracious Being who had hitherto guarded him so carefully would be pleased to see him exerting himself to banish his alarms, and putting his trust entirely in him—and my point was carried. He dismissed me and fell quietly asleep. As he grew older, I advised him, whenever he felt himself becoming frightened, to call to mind some instances of God's goodness to him, and then pray that he would still protect him from real dangers, and would enable him to overcome his foolish fears, and confide in his care. This, he many times told me he had done, the previous night, and that God had been so very kind as to make him much less afraid afterwards, and sometimes to

take away his fears entirely, and then he felt so glad and happy, because there was no light in the room.

A CHILD'S FAITH.

An intelligent and sparkling-eyed boy of ten summers sat upon the steps of his father's dwelling, deeply absorbed in a highly embellished and pernicious book,—one calculated to poison and deprave the young mind. His father approaching at a glance, discovered the character of the book. "George what have you there?" The little fellow looked up with a confused air, as though his young mind had already been tainted with tale and romance and fiction, promptly gave the author of his dangerous companion. The father gently remonstrated and pointed out to him the dangers of reading such books and having some confidence in the effect of early culture upon the mind of his child, left him with the book closed by his side.

In a few moments the father discovered a light, and on inquiring the cause, it was ascertained that the little fellow had consigned the pernicious book to the flames.

"My son, what have you done?"

"Burnt that book, papa."

"How came you to do that, George?"

"Because, papa, I believe you knew better than I what was for my good."

"But would it not have been better to save the leaves for other purposes, rather than destroy them?"

"Papa might not others have read and been injured by them?"

Here is a "threefold act of faith"—a trust in his father's word, evincing "love" and "obedience" and "care for the good of others." If this child exercised such faith in his earthly parent, how much more should we, like little children, exercise a simple true-hearted implicit faith in our Heavenly Father, who has said, "He who believeth shall be saved?"

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OCTOBER 1861.

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CONTENTS FOR OCTOBER.

Religious Department.

Two Leaves from the Forth-coming History of the A. M. E. Church.....	145
The Means of Moral Culture.....	146
The Reformation Needed.....	149
The Utility of the Christian Sabbath.....	151
No one Lives for Himself.....	155
The Happy State of the Godly.....	155
The Sunday School Army.....	156

Literary Department.

Beautiful Translations from the French.—The Beautiful Nights in the Deserts of the New World.—The Aspect in the Pyramids of Egypt.....	158
The Honest Sailor.....	159
True Eloquence.....	160
The Forth-coming Ministry of the A. M. E. Church.....	164
The Divinity and Antiquity of the Bible.....	165
Human Progress.....	167
Ancient Greece.....	169
Remarks.....	170
Longfellow's Poetry.....	171
An Appeal.....	172
Discretion.....	174
Personal Duties.....	175
A Communication.....	175
Welcome the Stranger to thy Hearth Stone.....	178
Biographical Sketches.....	178

Scientific Department.

The Wonders of Nature.....	181
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Department of Art.

Nature and Art.....	182
The Power of Music.....	184

Children's Department.

Letters to Little Children, No. 3.....	185
The First Stage of Life.....	187
Thoughts and Lines, on the Death of Little Ella Minor.....	189

Editor's Department.

The British Methodist Episcopal Church, and their Episcopacy.....	189
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Repository

OF

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VOL. III.

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RELIGIOUS DEPARTMENT.

TWO LEAVES FROM THE FORTH COMING HISTORY OF THE A. M. E. CHURCH.

BY BISHOP PAYNE.

THE REV. PHILIP BRODIE.

The first pastor of the A. M. E. Church, in Cincinnati, O., was a native of the state of Virginia; but when quite young, was taken by his parents to east Tennessee, near Knoxville, where he grew up to manhood, and there lived for many years afterwards.

Having experienced a change of heart, and made a profession of religion, he united with the Methodist Episcopal, of which, he continued an upright and useful member for many years. At length, feeling moved by the Holy Spirit to call sinners to repentance, he applied for, and obtained license, first as an exhorter, and then as a local licentiate.

After laboring extensively, and with great success in that part of the Lord's vineyard, he left that part of the country, visited and preached in many places of West Tennessee, also, in the state of Kentucky, and at length

landed in Cincinnati. Here the A. M. E. Church, having been just organized by the lamented Rev. Moses Freeman, on the 4th of February, 1824, a few days before brother Brodie's arrival, he immediately united with it, and began his labors as one of our western pioneers. In the capacity of a local preacher, and in the absence of brother Freeman, he continued to instruct and build up the little flock of Christ, till the following Spring, and then attended the Annual Conference at Philadelphia. There he offered himself, was received into the itinerant work, and sent back to Cincinnati as the pastor of Cincinnati Circuit. In that, the first year of his itinerant labors, though compelled to endure many privations, to suffer many hardships, and to battle against many wily foes, he proved himself fully competent to the great task.

On almost every part of his large Circuit, a great and glorious revival of religion followed in the wake of his labors. These precious fruits continued to crown his ministry during the most of the year, and numerous

souls were added to the Church. In Cincinnati alone, the number was increased from six to fifty. Owing to its great distance from the parts of the Circuit, the following year Cincinnati was set off from it, and constituted a station, to which brother Thomas Webster was appointed, and then brother Brodie's field of labor became the Urband Circuit.

With marvellous success his labors were continued on that, and other Circuits till the close of the year 1828, when he was compelled by disease and approaching dissolution, to retire from the field, and return home to his family in Cincinnati.

There he lingered till the latter part of February, 1829; his constitution gradually giving away, and his soul ripening for heaven, till he fell asleep in the arms of Jesus.

Philip Brodie was not a man of scientific and literary attainments, but his constant reading of the scriptures, theological, historical, and other useful works, had furnished his naturally active and vigorous mind with a rich fund of useful knowledge.

In the pulpit, though not learned and brilliant, he was solid, plain, practical, and full of good sense. Very different from many of the fathers of our church, he loved, and highly appreciated education and a wide range of knowledge; not that he valued piety and holiness less. Not regarding them as of paramount objects, he knew their worth, and assiduously urged upon all, both young and old, particularly those just entering the ministry, the importance of mental culture.

But I propose to speak of the means of moral culture, rather than the method.

Our moral faculties are the highest. Raised and purified they ally us to God; but degraded they sink us to the level of the brute.

It is agreed that instructors should

When disease had so wasted and worn him down, that he could preach no longer; it was his great delight to call the young members together at his house to instruct and to counsel them. The nearer his life drew to a close, the more fervent he grew in his advices to the young—more earnest in prayer, that the Lord would raise up fit, and properly qualified young men to labor in his vineyard. Thus lived, prayed, and labored, the pious Philip Brodie, the first Pastor of the African Methodist Episcopal Church in Cincinnati. His life, a living proof of his firm belief in the gospel which he preached,—his death, peaceful, calm, triumphant—a striking demonstration of the glorious victory of a dying christian!

THE MEANS OF MORAL CULTURE.

BY REV. C. H. THOMPSON, Brooklyn, N. Y.

I do not propose to urge the importance of moral culture; that will be admitted by all.

Nor do I propose to present new methods of instruction. Various methods have been employed by different persons, each having their respective merits, and their different degrees of success.

But I propose to speak of the means of moral culture, rather than the method.

It has been clearly shown by Dr. Chalmers in his Bridgewater Treaties, that conscience must have the headship in order to man's highest development; but the learned Doctor did

understand something of the capacities of the human mind.

They need not only to know that man has Intellect, Sensibility, Free-Will, and Conscience, but they should understand the nature of these powers.

Moral culture and moral character do not depend chiefly on memory and intellect. It is necessary that the rule of right be presented to the mind, but it must also be applied.

Now are there any means by which we may influence the will in accordance with what we know to be the principle of duty? Those who know most are sometimes the worst instead of the best of men.

To educate the intellect without attending to the moral culture of the heart, is admitted by all to be but an imperfect education; and it becomes a destructive rather than a conservative power in the state.

That is the doctrine of the wisest of statesmen. The teacher having communicated by precept and example the rule of duty, the question recurs, how shall the will be determined to this known law of duty? Are there not means to be used that are adapted specifically to move the will?

Now, when knowledge has been acquired, the one thing needful is the disposition to use it aright.

Let us now inquire for the means of moral culture.

not tell us how it is to be placed at the head.

That element in our nature which has power over conscience is the faculty of human credence or faith.

I do not use this term with the signification which it has in its connection with the christian religion; but I speak of that state of mind which connects the authority of God with whatever may be accepted as truth or duty.

Conscience as a moral emotion answers to the sense of God's presence.

And in whatever case faith connects the authority of God with any supposed truth or duty, conscience will enforce that conviction upon the soul whether it be true or false.

Let us take an example.

The Hindoo mother vows to Braham that if he will cure her of a disease with which she is afflicted, she will throw her child into the Ganges as a sacrifice.

Now conscience impels this poor pagan woman upon her recovery, to act according to her false faith and fulfil her promise.

She cannot approach this false god in prayer, while that promise remains unfulfilled; conscience ever thunders in her ear that her vow has not been paid, and that Braham is incensed at her.

So also the conscience of Mormon mother, an account of whom we had a few years ago, impelled her to leave her husband and children to live a life of concubinage with a Mormon Elder.

The strength of conscience in such

cases becomes potential; and when it enforces a false faith it becomes terrible. An awakened conscience is the only thing that has even been known to overcome the natural instincts. We have now I think, ascertained the specific means by which conscience may be made the ruling power.

It is that the mind shall see God's authority in what it receives as truth.

Conscience will not enforce known truth unless faith connects it in some way with the authority of God, no matter how important that truth may be.

Some ancient sages announced some of the same truths that are contained in the Bible, as Confucius, the golden rule.

Take also the moral sentiments of Socrates, Plato, Aristotle, and Seneca. But what effect had the moral precepts of these Philosophers and Wise Men upon their disciples? They had no more effect upon the people who believed them, than upon the walls of the halls in which they were promulgated.

Those who believed the sentiments of the moralist Seneca, grew worse; while on the other hand those who in the same age believed the truths proclaimed by Christ were made new men.

The difference was that in the one case there was no authority of God to enforce it, and in the other there was.

We have then reached the conclusion that truths received when confirmed by the authority of God becomes vital; but when received on mere human authority, it enlightens the conscience, but nothing more.

Let us take another step.

Conscience needs not only strength but guidance. A man may have a strong conscience, but it may be defiled. A man's conscience is as his faith. A false conscience is the natural product of a false faith. Faith has eyes, but it cannot see in the dark. The man born in Southern Africa has the faculty of credence, but he has not the truth. When Revelation gives the true character of God, then his faith has light.

There is one other susceptibility of our nature connected with the moving of the will, called in saxon phrase the heart.

I refer simply to that susceptibility of our nature which has power to unite by affinity one being to another. When we love another it is a pleasure rather than a task to do what we can to please that person.

This is specially true when conscience sustains the emotions of the heart.

Conscience, therefore, moves the will, as exhibited in precept, and the heart as exhibited in person, and these are the only means ordained for moral culture.

One other statement and we reach the final result.

The affections may cling to an unworthy object, and then they incline the will to evil.

PRACTICAL RESULTS.

A sense of God in connection with what we believe awakens and impowers conscience.

Conscience enforced by a false faith leads to evil; enforced by truth it is a moral monitor.

The affections also influence the will. If pure, their exercise is a blessing; but attached to unworthy objects, and if the conscience also be wrong, they become a curse and not a culture in the human soul.

These principles being established where shall we find truth that shall rectify and impower the conscience, and purify and strengthen the heart?

As God has constituted us we must find such truth, or moral culture is impossible.

I need not say what the forecast of the reader has already perceived—that it is in the Holy Scripture.

There is the only truth which combines the requisite qualities; and hence the only truth that can affect the moral culture of the human mind.

Hence the Bible is a moral necessity in human progress.

THE REFORMATION NEEDED.

BY REV. R. H. CAIN.

By whom, and by what means, is the cause of Christ, to be honored and sustained? This is a question of vast importance to the church of Christ; recognizing her to be of a two-fold nature; we discover her relations to be these: first, a visible body of men and women, meeting together from time to time, for the purpose of worshipping God, and receiving that kind of instruction, which is conducive to the better understanding of their obligations to God, themselves, and their fellow-men. This constitutes the visible church in the general acceptance of the term. Second, those who have been regenerated by the word and spirit of Christ; who know by unmistakable evidences, that they are the children of God, by adoption; these latter constitute the church proper; wherever found on the globe. The first class, confains all shades, and grades of character; the mere "church goers," who go because it is fashionable, or because his or her friends, or parents, were members, or because they feel that they ought to attend divine service; but they have not that deep interest in the church, which is felt by the converted man. Yet they are of the congregation. Then there are those who are members in name; they enjoy all the immunities of the church, by virtue of their names being there; they are constant attendants upon divine service; the class room is frequented by them, but they are mere drones in the hive; *no work do they for the cause of Christ, they dare nothing, they risk nothing, they hear the CAUSE OF CHRIST DECRIED by its foes, they see the truth crushed to earth, DEFAMED; BUT NO WORD OF REBUKE, no condemnation for those who do the cause wrong*, upon which hangs the salvation of immortal souls; they are merely "Religionists," none of that fire of love, that lively, yet prudential zeal, which animates the truly godly man. There is another class, who are the "Thunderers" in the church. They are all zeal, and little knowledge; they do the hallooing, and talking, they *storm* everything; in the class room they make all things bow before them, (with their noise,) first happy, and not the last angry, everything must be in accordance with

their views of right, or all is wrong. Then there are the talkers, who act as if they were commissioned especially to do all the talk necessary to be done for the cause of Christ. Yet their talk is a disgrace to themselves, and a moral contagion, to be feared and avoided by all who love the cause of Christ. Now all of these classes of members, cannot have the cause of Christ at heart, because they are actuated by a spirit, and views, which are dissonant with the character of him, who went about doing good, neither are they who are best calculated to honor and sustain the cause of Christ, though they may be members of his visible church. In answering the important question by whom, and by what means, is the cause of Christ to be sustained and honored, it is assumed, that it is to be done by the strictly spiritual members of his church, sustained and aided by his holy spirit. They are his representatives on earth, by and through them he speaks to them, he has given the commission, "go ye into all the world and preach my gospel, and Lo, I am with you always." All are not called to interpret tongues, all are not called to prophecy, but all are called to honor Christ, and live godly in him. And these are ever intent on advancing the kingdom of God on earth. No sacrifice is too great, no work too arduous for them. If he be a minister of the word, he is wholly given to the work of saving souls; he is studious how he may present the truths of the cross, in all their force, in order to convince the ungodly, to save the erring, reclaim the backslidden in heart, and build up believers, honor

and glorify God. His earnestness is seen in all his ways, as he moves among his flock as a good shepherd, watching for their welfare. In the walks of life, he holds forth the lamp of life; in the sabbath school, instructing the youth; in the lecture room, presenting scientific truths to the minds of his hearers, in such a manner, as to impress them with high, exalted views of their creator, and humility in themselves. The christian minister, is above the sordid, groveling spirit of the world; his aims are commensurate with his high calling; he should leave his impress on the community in which he lives, and make all men see the excellency of the christian *doctrines*. He sells not his ministerial liberty for gold;—he keeps not back the truth for fear of offending man; neither does he lend his ministerial prestige, to help on the plans of wicked schemers, for the honors of the world; for in doing so, he dishonors God, he helps man's cause, not Christ's. The ministry are to be the leaders of the people; they are to be qualified to meet all objections, against the cause of Christ, and inform the masses what is right and what wrong. But it is a lamentable fact, that there are too many, who wear the ministerial garb, who desecrate the office, by their obsequious bowings to the popular current, which is now rushing through the land. They leave the high calling of their profession, and become the instruments, in the hands of the wicked, in doing much harm, and demoralizing the community by being bribed with money, to hold camp meetings, that wicked rum-sellers may thrive, to the

THE UTILITY of the CHRISTIAN SABBATH.

BY REV. JOHN R. HENRY.

Few will deny the utility and importance of the christian sabbath; for it offers timely and needful rest to all the laboring classes of society. It promotes cleanliness, and ministers, in a very high degree, to health and intellectual improvement. It kindly remembers the working animals, and releases them, one day in seven, from their toils. It divides time into portions highly convenient for the transaction of worldly business; and helps to regulate the vast and various intercourse of a great community. It restores the man of a thousand cares and perplexities, to the bosom of his family, and affords time for reading, for reflection, and for the religious instruction of children. It brings more gain to individuals and to the public, than could possibly be derived from unremitting application to secular employment. By its weekly return, it rebukes our worldliness; and by bringing the rich and the poor so often together to worship God, and receive instruction from his word, it tends exceedingly to remove prejudices, soften asperities, and elicit kindly feelings;—also to check the growth of pride, avarice, and sensuality; and on the other hand, to encourage truth, temperance, "brotherly kindness, and charity." Besides its mighty influence upon our immortal interests, the civil and political benefits of the Sabbath, are too many, and too great to admit of adequate estimation.

All this is admitted, (with what

consistency, we do not stop to inquire,) even by the great body of those, who are hostile to every proposed measure for rescuing the institution from desecration, and restoring the hallowed influence which it has lost. With their full consent, you may speak of its benefits in the most unqualified terms, provided always, however, that you do nothing to guard it from violation, or to protect yourself and family from disturbance in your most solemn devotions. The observance of the Sabbath is well, as far as it may happen to suit their inclinations and convenience, but no further. Thus what is acknowledged to be the general good, must be sacrificed to private cupidity and accommodation.

With the sincere christian, the case is widely different. Aside from the authority of scripture a sober conviction of the public utility of any institution, must of course powerfully influence his practice. Nor, indeed, can we see how any patriot can ever trample upon an institution, which he recognises as a blessing to his country. Still there is a wide and manifest difference, between questions of general expediency, and the dictates of the holy spirit; and our ultimate appeal in behalf of the sabbath, must be "to the law and the testimony." If the scriptures do not require us to keep it holy, who shall presume to bind our consciences? But if, on the other hand, this is a divine precept of universal obligation, then the point is settled. It is as binding upon us as any other law of heaven, and we violate it at our peril.

Is the Sabbath of divine, or human

origin, and when was it instituted? That the Sabbath was "from heaven and not of man," must be conceded by all, who read and believe the Bible. It was one of the earliest and richest gifts of God to man, the record of the institution, stands on the second page of the inspired volume, (Gen. ii. 2, 3,) and in these words: "On the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work, which he had made, and God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God had created and made. This is the first, and as we shall maintain, and attempt to prove, is the only account of the original institution of the sabbath, which the pen of inspiration has recorded.

Wherever it is subsequently mentioned, it is spoken of, not as a new enactment, but as a primary and standing law of the divine administration.

But when, or at what time did God institute the Holy Sabbath? Those who are in the habit of reading the scriptures just as they find them, and of understanding them according to the established rules of interpretation, will doubtless marvel that such a question should ever be asked, "for can any thing they will demand, "be more explicit, than the passage just quoted? Surely there is nothing ambiguous, either in the words themselves, or in their connexion with the preceding narrative, the plain account is, (nothing can possibly be plainer,) that when God had finished the great work of creation, he rested from it on

the very next, or seventh day; and that then he blessed the seventh day and sanctified it," yes, we reply, this according to our understanding, is justly what the sacred penman asserts: nor do we believe that one man in a million, would think of putting any other construction upon the passage. Indeed no one, so far as we know, ever denied that this is the most natural meaning. But then, it has been strangely argued, that this cannot be the true meaning; and that the sabbath was not given to our first parents in paradise, because, as the objectors allege, "neither the observance, nor even the existence of the institution, is once mentioned or so much as hinted at by Moses, after the supposed consecration, till the manna fell in the wilderness, including a period of about 2500 years, many pious men, it is added, certainly lived within that period, who would have kept the Sabbath had any such divine institution then existed, and the fact would have been somewhere noticed by the sacred historian." Now, however plausible or ingenious this reasoning may appear, at the first glance, it will not bear examination. For what though we are nowhere told, in so many words, that the antedeluvian, or the post-deluvian patriarchs observed a weekly Sabbath? It is rendered highly probable that they did, independently of consideration hereafter to be mentioned, from the division of time into weeks, which is not obscurely hinted at, in the history of that period. Thus, when the waters of the deluge had begun to subside, Noah sent out a dove which soon returned.

At the end of seven days, he sent her out again; and at the end of seven days more, he sent her a third time. Now why this steady preference for the number seven? why did not the patriarch wait six days, or any other number? Can it be supposed that his fixing upon seven and steadily adhering to it, was purely accidental? How much more natural to conclude, that in obedience to the authority of God, as expressed in the passage already quoted, from the second chapter of Genesis, he observed every seventh day as a Sabbath.

A similar division of time, incidentally mentioned in chap. 29th, 27th verse of Genesis, "Fulfil her week, and we will give thee this also, and Jacob did so, and fulfilled his week." Now the word week is every where used in scripture, just as we use it. It never means more or less than seven days, and one of them was in all other cases the sabbath, why not in this also? It can not be admitted, therefore, that the sacred records of 2500 years contain no allusion to this subject. But what if they had been entirely silent? It would not only be extremely illogical, to infer that the Sabbath was unknown and unregarded, considering how very brief the history of that period is; but the arguments which are attempted to be drawn from the alleged silence of the sacred writer, labors under this additional misfortune, that, if it proves anything, it proves too much. It equally proves, that the sabbath was entirely unknown and unobserved, from the time of Joshua till the reign of David; as no mention is made of it

in the history of that period, if mere silence is proof in one case, it is equally so in the other. But the truth is, that it proves nothing in either case. It will be admitted, that, beyond all doubt, the pious judges of Israel, "remember the sabbath day, to keep it holy," though the observance is not once mentioned, and so we say, that beyond all doubt, the patriarchs kept it before them, though the fact is not expressly stated by Moses.

Equally fatal is this favorite argument of Dr. Paley, when he asks, "Is the silence of the inspired volume respecting the rite of circumcision, from the death of Moses, or a little after, till the days of Jeremiah; for it is not so much as once named or alluded to, during a period of more than 800 years.

Will it be said, can it possibly be believed, that Samuel and David, and all the pious kings and people—that the whole Jewish nation utterly neglected that essential seal of the covenant, for eight centuries? The supposition cannot be admitted for a moment. And how then can any fair reasoner argue, from the alleged silence of a portion of the sacred history, still more concise, that Enoch, and Noah, and Abraham, and Isaac, and Jacob kept no sabbath, because the fact is not expressly stated. Other examples having the same bearing on the question now before us, might be adduced; but it cannot be necessary.

It is a case, in which two, are as good as two hundred. Having thus, as we believe fairly put to rest the objection against the early date of the sabbath, drawn from the alleged silence of the historian, we proceed to argue, that it

certainly bears date from the creation of the world itself. First, from the order of the narration. Having celebrated the handy work of the Creator, in a regular and connected narrative, from the first day, up to the sixth and last; Moses proceeds in the same manner, without giving the least intimation of any change of time, or meaning, to finish the narrative, by recording that on the seventh day God rested from all his work, and that he blessed and sanctified the day. When did he rest? on the seventh day, that is, the seventh day of the world. And if God's resting was a reason why men should rest at all, then it was a reason why the holy observance of the sabbath should commence at that time.

Again; the consecration of the sabbath, evidently took place, on the very day when God rested from all his work, and not 2500 years, nor one year, nor one week after. If the sabbath was instituted to commemorate the stupendous work of creation, (and who can doubt it,) what can be more improbable, (may we not say absurd,) than the supposition, that this commemoration ordinance was not heard of—was even appointed, till the world was two thousand and five hundred years old? How is it in all other parallel cases?

The miraculous deliverance of Israel from Egypt, was commemorated in the feast of the passover, from the very night of that great deliverance. In like manner, the Independence of these United States has been annually celebrated, from the date of the immortal declaration itself. And so it

is with all those events, which are thought worthy of being commemorated in stated festivals, or other public observance, the celebration always commences at, or near the time of the event, which it is designed to perpetuate. How strange, how incredible the supposition then, that the solemn consecration of a day to commemorate the creation.

On this ground, we might safely rest the question till some better reason than we have ever yet seen, can be offered, to invalidate the position which I have taken.

NO ONE LIVES FOR HIMSELF.

The subject may appear strange to the reader, but that does not change it, for it is true in every sense of the word, that we were not created to seek happiness for ourselves alone, and not for others. The all-wise being has so created us that we cannot be happy alone, we must have some one to share our happiness with us, in order to prove the assertion, we will take our first parents, for no better proof could be found, to show the full force of the subject. After God had created the world, and all beasts of the field, and birds of the air, he in his wisdom formed man, the master piece of creation, out of the dust of the ground, and breathed into his nostrils life, and he endowed him with wisdom and knowledge, and made him lord of all creation; he did not stop here, but he placed him in a beautiful garden called Paradise, where there was everything to make him happy, but he was alone and could not be happy

until he had found a companion to share his happiness with him. The person who lives all for himself, and not for others, is never contented, because he has a little monitor within, termed conscience, which is constantly showing to him the selfishness of his conduct, but he heeds it not until he has sought for happiness alone, in every way that he could possibly devise, but he can not find any, he then goes to those that he has forsaken and relieves them, and in so doing, he finds in benevolence what he could not gain in selfishness. Selfishness is that supreme self-love or self-preference which leads a person in his actions to direct his purposes to the advancement of his own interest and happiness, without regarding the interest of others.

F. A. B. McCABE.

THE HAPPY STATE OF THE GODLY.

BY NORMAN B. STERRET.

Men are in this world the creatures of want, of sorrows, feelings, and sympathies, and God has given them a religion suited to their wants, adapted to their nature, and designed to go with them into all the relations of life, and to smooth their pilgrimage to the skies, it is to work a most wonderful change in their views, feelings, desires, and actions, and yet leave the natural temperament and constitution the same. It is to direct man in his business, to comfort him in his sorrows, to support him in sickness and death, and to qualify him for heaven, and bring him thither at last. But

has not man something to do before all this can be accomplished, he must come out from among the unrighteous put off the things of ungodliness, and obey the divine commandments of God, and by so doing, he will be in a perpetual state of happiness, but there are various kinds of happiness. We very often hear men say they would be happy to have something that they desire, but how long will their happiness last, it will only last until they see something more desirable, and they would be happy to have it, so their former happiness is gone, and they live in a state of anxiety, and are never happy. For let them be placed in the more favorable situation which the human state admits, the world can neither always amuse them, nor always shield them from distress. There will be many hours of vacuity, and many of dejection in their life, if they be a stranger to God, and to devotion, how dreary will the gloom of solitude often prove, with what oppressive weight will sickness, disappointments, or old age fall upon their spirits. But for those pensive periods, the pious man has a relief prepared, from the tiresome repetition of the common vanities of life, or from the painful corrosion of its cares and sorrows, devotion transports him into a new region, and surrounds him there with such objects as are most fitted to cheer the dejection, to calm the tumults, and to heal the wounds of his heart, if the world has been empty and delusive, it gladdens him with the prospect of a higher and better order of things about to arise. He is happy when employed in the

regular discharge of the great duties of life, spontaneous they plow from the affections of a pure heart. Not only from the keeping of the divine commandments, he expects, but in the keeping of them he enjoys a great reward. And the Psalmist says, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaves also shall not wither, and whatsoever he doeth shall prosper." And shall all this be rendered unto man, and he not be in a happy state. No! in the deepest of adversity he feels happiness springing up within him, from the support of Jehovah. And thus his happiness is prolonged, until he comes down to the chilly shores of death, and shouts triumphantly through death into bright Glory, and receive a seat at the right hand of God.

THE SUNDAY SCHOOL ARMY.

Nearly every nation that has flourished, either in the darker ages, or in the Golden age of the world's history, has had an army. If we had the time to glance over the sacred or profane records, we would see that the wealth and genius of most nations is concentrated in the improvement and welfare of their standing armies. Cast one retrospective glance at the Persian myriads, revelling in the fairy like splendour of Eastern luxuriance, led on by the proud, foolish, presumptuous Xerxes. When Alexander the Great's mighty forces, and their brilliant victories of the Cartha-

genian phalanx, in the Punic Wars, and upon Bonaparte's royal army, that was the terror of Europe, and also upon Louis Napoleon's gallant seven hundred thousand.

While you gaze upon this mental panorama, ask for what these armies fought? It is strange that the answer should be, for mere military fame.

It seems impossible for so many millions of millions of men, to leave cherished spots, where dwelt their loved ones, to risk their all, in any other than a good holy cause. Let us turn from these sad exhibitions of human frailty, to briefly consider the army that had its embryo existence, "before the morning stars first sang together," whose commander in chief, is the King of Kings.

Think not that we exaggerate the antiquity of this army, for among its silent yet effectual fuses, we number the seraphic and cherubic hosts of heaven.

Its soldiers, like the stars in the upper vaultly blue, are countless. They extend from "Greenlands Icy mountains," to "India's coral strand," and Afric sunny plain, and throughout all the New World. The red men of the forest, and even the heathen that once worshipped gods of wood and stone, are now among its recruiting officers. This army is not composed alone of stalwart men, fitted out in military array, and coats of mail, but of little babes in Christ, and some grown up children, with time silvered heads. There is the "whole armour of God." "Their limbs are girt about with truth, they have on the breastplate of righteousness, their feet are shod with the preparation of the gospel

of peace. They have the shield of faith, and the helmet of salvation, the sword of the spirit, which is the word of God." This army fights for glory, "tis true," but for a glory that will endure after this earth has passed away. For its weapons are "spiritual not carnal," and its object is to scatter good over all the world, and rescue souls from Satan's fiery darts, and to bring them to the fountain of purifying and redeeming love. Mutiny is never known in its ranks, for its mission is too exalted, and "the Saviour is its Captain." We think when we look up in the starry firmament, that wings of this army entered into Mars and Jupiter, Herschel, and the Asteroids

This may be only a fancy; nevertheless, it is a pleasing one. Robert Rakes has the glorious honor, of first beginning the formation of this army, but we cannot help but think, that it had a prior existence, perhaps under another name, long before his grandfather lived.

Oh, how we ought to labor to continually increase this army, with new sabbath school companies. How we ought to seek to promote its improvement, by devoting our time and talent, by our money and prayers. We are told to labor for some good, be it never so holy. We can not do this half as effectually, in any other way, as enlisting as officers and privates in the sabbath school army. Let us hasten to swell its ranks. Let us prepare "to wrestle not against flesh and blood, but against principalities, against powers, against rulers of darkness of the world, against spiritual wickedness in high places.

GOODELLE.

LITERARY DEPARTMENT.

Beautiful Translations from the French. By
BISHOP PAYNE.

**THE BEAUTIFUL NIGHT IN THE
DESERTS OF THE NEW WORLD.
FROM CHATEAUBRIAND.**

An hour after the setting of the sun, the moon had risen above the trees; from the opposite horizon, a perfumed breeze, which she brought with her from the East, seemed to precede, as her own fresh breath in the forests. Little by little, the queen of night ascended the heavens, sometimes she peacably followed her azure course; sometimes she reposed on the group of clouds, which seemed at the summit of the mountains to be crowned with snow. These clouds folding and unfolding their veils; unrolled themselves in white satin, dispersed themselves in light flakes of foam, or formed in the skies some banks of dazzling cotton, and yet so sweet to the eye, that one seems to feel their softness and their elasticity.

The scene on the earth was not less ravishing; the bluish and velvet-like light of the moon descended into the intervals of the trees, and shed its beams into the thickest of the profound darkness. The river which flowed at my feet, by turns, lost itself in the woods, by turns re-appeared all brilliant with the constellations of the night, which were reflected in its bosom. In a vast prairie on the other side of the river, the clear light of the moon, slept motionless on the green

turf. Some bushes which were dispersed here and there on the meadows, and agitated by the breeze, formed some islands of floating shades upon one immovable sea of light. Near to me all was silence and repose, except the falling of some leaves, the abrupt passage of a sudden wind, and the rare interrupted groanings of the owl; but from afar by intervals, one heard the solemn thunderings of the Cataract of Niagara, which in the calm of the night, prolonged themselves from desert to desert, and expired in the depths of the solitary forests.

The grandeur and astonishing melancholy of this picture, cannot be expressed in human language. The most beautiful nights in Europe can not give an idea of them.

In our cultivated fields, the imagination seeks in vain to sketch itself, because it is met on all sides by the habitations of men; but in these desert countries, the soul is pleased to plunge into an ocean of forests, to wander by the side of immense lakes, to float over the gulphs of cataracts, and to be found alone in the presence of God.

**THE ASPECT OF THE PYRAMIDS
OF EGYPT. FROM VOLNEY.**

The hand of time, and still more, that of man, which have ravaged all the monuments of antiquity, have not been able to reach the pyramids. The

solidity of their construction, and the enormity of their masses have saved them from every blow, and seem to secure for them an eternal duration. All travellers speak of them with enthusiasm, and that enthusiasm is not exaggerated. One commences to see these artificial mountains eighteen miles before he reaches them. They seem to withdraw themselves in proportion as one approaches them; one is yet a mile off, and already they rise towering over his head, so as to make him believe he is at their feet. Finally one reaches them, and nothing can express the variety of the sensations which come over him. The height of their summit, the steepness of their slope, the amplitude of their surface, the importance of their situation, all for the time-being, seize the heart and the spirit with astonishment, fear, humiliation, respect.

But, it is necessary to declare, that another sentiment succeeds this first transport: after having formed so great an opinion of the power of man, when one comes to meditate upon the object of these immense structures, he casts but an eye of regret upon the towering work; one is afflicted with the thought, that for to construct a vain tomb, it has been necessary to torment for twenty years a whole nation; one groans under this load of injustice and vexations, that must have cost the statute, service, with the transports, as well as the cutting and heaping of so much materials.

One feels indignant against the extravagance of the despots who commanded these barbarous works. This sentiment returns more than once,

whilst one is running over the monuments of Egypt. These labyrinths, these temples, these pyramids, in their massive structures, attest much less the genius of an opulent people, friendly to the arts, than the servitude of a nation tormented by the caprice of its masters.

**THE HONEST SAILOR. FROM
PETIT SENN.**

A Turkish merchant who had lost his purse, which contained two hundred pieces of gold, requested the *public Crier* to publish, that he would give the half of its contents to any one who might find it. It was found by a sailor, who, preferring the legitimate reward, to a defilement of his conscience by a theft, (for it is an article of the Koran, that he who keeps a lost thing, which had been publicly made known, is a thief,) went to the *Crier*, and made known the fact that he had found the purse, and would deliver it to its owner for the promised reward. The merchant immediately appeared, but charmed at the sight of his money, he wished to disengage himself from his promise, and inasmuch, as he could find no pretext for so doing, he resorted to a lie. With the two hundred pieces of gold, he pretended that he had in his purse, a beautiful emerald, which he demanded of the sailor, who called heaven and the prophet (Mahomet,) to witness that he had not found the emerald.

Meanwhile, he was conducted before the *Cadi*, (a Turkish magistrate,)

with the accusation of theft. Either from injustice or negligence, this judge discharged the sailor from the crime of theft, but reproached him with having, through his carelessness lost the precious jewel; and forced him to give up the two hundred pieces of gold, without the recompence promised. A sentence so hard, ruined at once, both the hope and the honor of the poor sailor; he therefore appealed to the grand Visior, who judged his complaint worthy of attention. All the parties were summoned before him. After having heard the merchant, he demanded of the Crier, what he had been ordered to publish, who, having declared, that he had only been ordered to publish the loss of two hundred pieces of gold, the merchant then hastily added, that he had not named the emerald, for fear of making known the value of that jewel.

On the other hand, the sailor made oath, that he found in the purse nothing but the two hundred pieces of gold. Finally, the Visior gave this sentence, "Seeing that the merchant has lost an emerald, with two hundred pieces of gold, and that the sailor swears, that, in the purse which he found, there was no emerald, it is manifest that, the purse and the gold that the sailor has found, are not that which the merchant has lost, but another, which some other person has lost. The merchant, therefore, can continue to publish his emerald and his gold. As to the sailor, he can keep during forty days the gold which he has found, and if he who has lost it, does not present himself to

claim it, within that space, the sailor can possess it legitimately, as a property originally his."

TRUE ELOQUENCE.

BY REV. THOS. STROTHER.

There is no art, probably, of which less has been correctly understood. Hence the reason why it is in such disrepute.

That which is flowery and sparkling in conversation, in writing, in orations, and sermons, is too often taken for eloquence, yet I think, that there is the widest difference between true eloquence and these. True eloquence, then, according to my conception is to possess the power, fully, to convince and persuade, those whom the writer or speaker addresses, of the truth, and nature of the subject discussed. I might explain better by saying that the writer, or speaker who can arrange, or manage his expressions and arguments, so as to produce the best effect, and secure the most complete success, is the most eloquent. This word comes from the latin, *eloquentia*, the meaning of which, is a gift, or good grace, in speaking, writing, or conversation. Prof. Blair says, "that eloquence is not an invention of the schools." To me it seems to be an instinctive principle of nature. Let one feel that there is something great at stake, in which we feel greatly interested, and he at once becomes eloquent, to some extent, instinctively. But no man can be felt to be an eloquent man, to

any great extent, unless he is sincere in what he undertakes.

I may here state that every human being is eloquent somewhat, in what is undertaken, when there is not a want of sincerity, yet, some men are more, and others less so.

A writer or speaker is not apt to be eloquent, nor be felt to be such, unless there is some show of good, sound sense; indeed, this is the foundation of all true eloquence. Solid thought, too, has much to do in the matter.

We are informed that Demosthenes shared largely in these prerequisites, by which he stood head and shoulders above every other man of his country and age, as an Orator. Cicero was a contemporary of Demosthenes, and was counted a great orator, but he was on the flowery order, but was not so great an orator, nor so eloquent, as Demosthenes. Another very important trait to be possessed by the writer or speaker, in order to be eloquent, is that of being fully convinced of the truth, and existence of the ideas and arguments, and subjects, which we use and advance, for should one undertake to teach that there are such places as heaven and hell, and that all the finally unfaithful should be shut up everlasting in the latter, and that all the finally faithful should be everlasting rewarded in the former, such a teacher could not expect to be very eloquent, or successful in delivering such truths, unless he himself, fully believed, that these two places as above mentioned, did really exist. But when a writer or speaker expresses "Verae vaces ab imo pec-

tore," then he is apt to be eloquent. The face of a speaker is an excellent index of his heart, and if he thoroughly believes his cause to be one of all importance, and a true one, it will show itself in his looks, gestures and words, and by a proper use of these, he becomes exquisitely eloquent. "Cura sit verborum; solicitude verum," he should pay particular attention to his expressions, and be solicitous about his subject matter. The speaker must be satisfied too, of the utility of what he teaches, in order to be able to set the same forth eloquently. Again, a speaker should not expect to be eloquent, without paying attention to all the decorums of time, and place, and character; he need not expect to find anything by which to atone for a neglect of this kind. That vehemence which would become a person of character and authority, is altogether different from what wou't be expected from a young inexperienced speaker, also, is that which is sportive and witty to be avoided, as unbecoming a grave cause. A speaker should consider strictly, what is suitable for his age and character, as well as what may best suit the hearers, the place, and the occasion. The ancients use to pay great attention to these. Ornament, is only lightly a secondary consideration.

True eloquence is a great art. It is that of placing truth in so clear a light, and so advantageously, as to irresistably produce conviction and persuasion.

In order for a preacher of the gospel to become so eloquent, as to be able to seize and take the hearts of

men, he must be a popular man, in the eyes and judgment of God. Gravity and warmth properly regulated, go a great ways towards making a preacher eloquent, or a speaker of any kind. Without these, it would be hard for a speaker to convince an audience that he was in earnest.

Gravity and warmth, when justly managed, from what the French call unction, because it seems to show the zeal and earnestness, in union, of the preacher's heart, the deep anxiety of his inmost soul, and it is a show of his unwavering belief in the efficacy of the Gospel of the Son of God, to accomplish all in behalf of human beings that the gospel itself promises to. There should, also, great care be taken in the choice of subjects. I have known preachers to make choice of subjects which seemed to have no applicability whatever, to time, place, or audience, and such as seemed in no way suitable to the capacity or qualification of the speaker. In such a case it would be next to impossible, for such a man to be eloquent.

It is said that the Prophets and Apostles are excellent models for eloquence. The Apostle Paul's defence before King Agrippa, shows such eloquence, as we are not much in the habit of witnessing. Acts, 36. To ramble all over the Bible a dozen times in discussing one text, as we have seen sometimes, makes it impossible for such a sermon to be eloquent.

Brevity should also be observed, in every sermon, for the reason that the weight, and force, sometimes are destroyed by protraction, and vain re-

petition. In such a case, a discourse would never be received as eloquent. To bring home truth to the conscience, with such force and clearness, as to make each hearer feel, and conclude that the address or discourse, was to him alone, would be something in the way of true eloquence.

To continue my strain, in order to be truly eloquent, everything intricate or obscure, should be avoided, and the discourse should be carried on as a direct address to the audience, and not as a written composition; if so, the discourse, in my judgment, can never be eloquent; for written discourses for pulpit delivery, seem to me almost any thing else than eloquent. Now my opinion is, that every one who is to become a public speaker, should prepare himself by every available means of cultivation.

That they should mature thoroughly every subject upon which they may have to speak. If he is a preacher, he should read and study the Bible constantly and prayerfully, without ever reading anything useless or chaffy. After this, confide in the Lord in every effort, and we will insure something in the way of true eloquence. Especially so, if the preacher is called of God, rather than by somebody else. If the preacher of the gospel will pursue the course as above laid down, he who once said, "Go ye into all the world, and preach the gospel to every creature," will give a better sermon without writing it, than the man himself could write, if he had a life time to write in.

I say, to be sure, let the speaker form a system in his mind, of any

shape he may choose, and that, too, previous to delivery. To write a sermon for pulpit delivery, some two or three days, or a week before hand, betrays a distrust in God; it seems to say, I am afraid the Lord will not give me as good, and as pretty a sermon, when the time comes for me to preach as I would like to have, especially, am I afraid that he will not give me a sermon, that will please the learned and refined part of my congregation, and as I want every thing just exactly in its place, and in the very best of style, I will prepare and arrange every word, and write the whole sermon down before hand. And Indeed, when I have listened to such sermons, I thought it true, that they had been prepared by the preacher himself, for there seemed to be but little or nothing of God, in, or about them.

Now, I have yet to be convinced, that any of the Apostles, ever wrote a sermon, for pulpit delivery, yet they were most profoundly eloquent. Furthermore, it is my candid opinion, that a written sermon, is not apt to contain a message from God, at least, they are more apt to contain, alone, the message of man.

The reason I have for this doctrine is, that I do not believe it enters into God's plan, to give a sermon to day, which is to be delivered two or three days, or a week to come; when the preacher is obliged to write down his God-given message, to keep from losing it before the time comes for its delivery.

My conclusion is, that God's plan is the reverse of this. That is, not to

put words in a man's mouth until the time comes for him to deliver them. Now, I would not be understood to say, that God did not fill the mind with impressions, notions and conclusions, previous to the time of expressing them, this I concede. But when it comes to the words of a sermon, or discourse, I think God gives them, as he gives other graces, just at the time they are needed. And then, let me state here, that, what I have said above, is in perfect accordance with men of great experience in these subjects, who assert, that the best plan, by which, especially for a preacher of the gospel, to secure the greatest amount of true eloquence, is for him to mature deeply and regularly, all that comes within the range of Theology, and let him not forget to frequent a throne of grace, let him adopt this plan, and I will vouch for his sermons being more eloquent, than if they were written. I am not alone in my opinion on this subject. Prof. Blair, the great Rhetorician of the age, gives it as his opinion, that no sermon when read, can have the same force, and good effect, as it will have, when spoken, for, says he, there is more lost in persuasion and force, than is gained in correctness. He continues to say, that a sermon is more eloquent, when the hearers receive it right warm from the heart, instead of right cold from paper. So I conclude, by continuing to say, that if a preacher, or any public speaker, would be truly eloquent, let him study human nature well, and all its traits, for the human heart must be understood, with that of human life.

**THE FORTH-COMING MINISTRY
OF THE A. M. E. CHURCH.**

BY REV. I. P. CAMPBELL.

There is hope in the distant. The signs of the times are ominous of good. With anxious eyes we look over the vast field in which we are called to labour, and here and there we discover among its minerals a bright gem, among its Scions a promising plant of renown, and among its intelligences, a growing giant intellect. Such is the pleasing prospect before us when we take a survey of the field of labour assigned to the African Methodist Episcopal Church. Of this name we are not ashamed, although many have laughed it to scorn. It is a name that will be ever dear to the true sons of the founders of this portion of God's Zion.—Our Fathers (blessed be their memory, and let their names never be forgotten by their sons!) were equal to the work of the day in which they lived, and they worked a work which man would now perhaps, with reluctance believe though we should most faithfully declare it unto him. Nevertheless the Church as it is, excepting its modern corruptions, is the fruit of their labour.

Subsequent to the days of the founders of the Church, many innovations with corruptions crept within her borders, but for these, they are not responsible.

These innovations and corruptions are beginning to be seen by their sons, and the rising intelligence among them is putting on strength for their removal.

It is with no small degree of interest that we are watching hopefully the movements of some pious young men in this connection, who are making

efforts to obtain a liberal education specially for the A. M. E. Church.—This is the class of persons for which there is a demand among us at this time.

We want a host of strong able-bodied young men who possess a liberal and sanctified education. These two things together! and for the work of the ministry we do not want one of them without the other. The education without the sanctification would be worse than useless; and the sanctification (though good in itself) would be almost profitless.

It is not enough for our forthcoming ministry to have piety or education, it must have both of these, and that too in no small degree.

The young man of education must not think within himself, if I secure a liberal education, I shall be qualified for the work of the ministry whether I have or have not religion, or in other words a regenerated heart and a sanctified spirit. He who will allow himself thus to think and feel will most assuredly, when it is too late for recovery, and to his everlasting confusion and eternal regret, find himself mistaken.

And upon the other hand the young man of religion who knows himself to be in the possession of a deep vital piety, must not think that by this means he can become an able, and successful minister of the New Testament without a good education. He can become no such thing. The man of success must and will be the man with a thorough education, sanctified by the grace of God and prayer through faith in Christ, a faith that works by love and purifies the heart—faith that laughs at apparent impossibilities—faith that trusts in God and goes forward—faith

that lays hold of the throne of God with one hand, and with the other takes hold upon crushed bleeding humanity and in the name of Jesus Christ of Nazareth, says to poor humanity rise up and walk.

Such a ministry as is herein described we want for the time to come.—And such we trust, in some cases at least, is the ministry that is now preparing for the African Methodist Episcopal pulpit. We have found among her sons, some who are not ashamed that it should be known to the Church universal, and the whole world that they are ministers and members of this portion of God's Zion, and that they seek her peace and prosperity. Success to them: The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he has promised you.

Such is our most earnest and devout prayer to God, for the young men who are preparing for the work of the ministry in the African Methodist Episcopal Church.

**THE DIVINITY AND ANTIQUITY
OF THE BIBLE.**

BY REV. B. L. BROOKS.

My object is to stir up some pure mind to this subject.

First. The very word Bible is significant of its nature. The name is derived from the Greek word Biblos—the Book. Hence, Agios Biblos—the Holy Book, an appellation which no other book can strictly claim, but the Book of God.

Second. The Bible itself proves by its origin, its Divinity.

Third. By its peculiar value to the world.

With reference to its origin: The Ancients who had any knowledge understood it to be the word of the living God, "for holy men of God spoke (and wrote,) as they were moved by the Holy Ghost," 2 Pet. 1, 21. "All Scripture is given by inspiration of God," 2 Tim. 3, 16. "Search the Scriptures, for in them ye think ye have eternal life; And they are they which testify of me." Jno. 5, 39, hence we understand the Scriptures to be those which were written by Holy Men of old, placed together in order, and make a compound of Scriptures, which form one great volume, called the Bible, hence it is seen why the Bible is called the Holy Scriptures, from the fact, it is a collection of Holy Scriptures, gathered at various times and places, and all of which were written by Divine direction, and this makes them Holy and Authentic.

2d. The Bible contains the oldest Books in the world.

The first Book which is the foundation of the rest, was written about 3300 years ago, which is nearly 1000 years earlier than any other history we have. Portions of it were written long before the use of the pen was generally known. This proves it to be of no human invention. Herodotus and Thucydides are the oldest profane Historians we have any knowledge of.

Moses, who wrote the first book of the Bible, was born in Egypt, A. M. 2433. We are not computing time by any system of Geology, but by

common Chronology. The question here arises, how Moses came in possession of this great knowledge, was it not by inspiration? Some argue that it was handed down by tradition; that the Almighty communicated it to Adam, and Adam made it known to Methusaleh, Methusaleh to Shem, Shem to Isaac, Isaac to Levi, or Amram, and Amram to Moses, perhaps this chain might be shortened a link or two, for Methusaleh was 200 years old at the death of Adam, and Methusaleh lived until Shem was an hundred years old, and Shem lived until Abraham was 150 years old; and thus tradition brought down through posterity, the knowledge of creation and other important events, for the space of 2500 years from creation, be that matter as as it may, if traditional, it is a revelation, for God revealed it to Adam, and he to posterity, and without Divine assistance, it would have lost something, so it is a small matter, but I am persuaded that a nearer and brighter impression was made upon the mind of Moses, at the time that he wrote the Pentateuch, for without the aid of the Holy Spirit, he never could have completed so great a work as this; yet we do not say that the Ancients had no knowledge of their creation, we believe they had the light of the stars, such as the Patriarchs, for during the period of the above named 2500 years, the people of God were under the Patriarchal dispensation, and in that age the people were few, yet the Lord preserved them, and in this we see that God's ways are not like the ways of man, for he never had any thing too small to take

care of. He does not despise the day of small things. Methinks I see them sitting in the region and shadow of death, and here and there a star appeared, to give them a ray of hope, sometimes a dense cloud would overshadow them. Why was this? The answer is short, they had no Bible, no Sabbath, no light of Divine revelation to shine on their dark minds, for darkness covered the land, and gross darkness the minds of the people, yet they waited patiently for the Day Spring from on high. But what prevailed in their midst? did not superstition, Polytheism and Idolatry? Why was this? because they had no Bible to teach them better, they followed the dictates of their own depraved and forlorn nature, and their very worship made them the more wicked, but as soon as Moses wrote the Pentateuch, then a bright light sprang up in the world, which dispelled the darkness, within its scope, and pours increasing rays, and like the moon arising over the tops of the mountains, scattering by her silver rays, the thick darkness from the dense forest along the valleys.

In the last place the peculiar value of the Bible in the world, is inestimable, but the individual who enjoys its loving truths may form some faint idea, when we behold the nations who have it not; it is the only Book which gives us a correct knowledge of the "Alpha and Omega," it is the only Book which teaches us how to worship God acceptably, it is the only Book which gives us an account of Holy men and women, from Adam and Eve, to the death of Joseph. The

period of about 2369 years without this glorious Book, we would be totally ignorant whence we came, and whither we go, for long since, as the world grew more and more wicked, tradition would have become so corrupt, that we could not rely upon it, but the Bible is a sure and an unerring guide. A child may learn more in an hour from the first page of that Book, about the *world* and the *creation* of all things, than all the Philosophers in the world could teach it in a thousand years, without it; and without it, we should not know the end of our creation; but in it (glory be to the creator,) we learn what we are, what we must be, and the plan of our salvation. It has not been inaptly called by the Poet:

"The Book of Revelations,
God has to us revealed,
The mystery of Salvation,
In the book of seven seals."

No other Book teaches us the immortality of the soul, and in it we learn of the rest for the weary soul after death. Oh!

"Holy Bible, book divine,
Precious treasure, thou art mine."

And

"Tis there I learn, that Jesus died,
For guilty sinners, such as I."

HUMAN PROGRESS.

BY REV. GEO. A. RUE.

Let us clearly understand what is meant by human progress.

It is distinctly separated from the doctrine of human perfectibility. That men in this world will ever be, in all

respects, perfect, is one doctrine, and that men will pass from lower degrees of excellence up to higher, and maintain their advantage, is another doctrine.

This last is, in my opinion, the doctrine of human progress.

That our age holds an amount of refinement and civilization, that preceding ages did not have, seems evident.

We may not see minutely this operation of human progress going on, nor trace the transfusion of the good and the true, through every particle and member; but we can and do see the grand result.

So the great ocean comes on imperceptibly. Men build their huts at the foot of some huge mountain, and cultivate the green fields that spread out before them, thinking nothing so permanent. But, by and by, other men come that way, and the green fields are all gone.

Where the husbandman found his wealth, the fisherman draws his support, where the sickles whispered to the bending corn, the ships of war go shooting by, and the old mountain has become a grey and wave-beaten crag, a land mark to the distant mariner, and a turret where the sea bird screams. One generation may not have witnessed the advancement of the waters, another may have passed away without noting it; but slowly they kept advancing, by and by, all men saw the grand result, though they did not mark each successive operation. It is so with human progress. Let us take some distant period that is not too closely blended

with our time, and compare that with the present, we shall then see the grand result, and that there has been human progression.

Some may say, "Yes, there has been progress, but not over the whole world, there has been salient points, but also retreating angles, and when you speak of human progress, you must appeal to the world at large, say, has that advanced?" I answer, that in the world somewhere, there has been a constant tendency to advancement.

The middle ages prepared glorious elements of human reformation. If one nation has lost the thread of human advancement, another has taken it up, so the work has gone forward, if not in the race as a whole, at any one time, yet in the race somewhere.

The capacity of the races for progress has been demonstrated.

Think, so long as the capacity exist, the transfusion of what is excellent in one portion, may be made through the whole.

A victory over the Asiatic, grim and bloody as it is, may be one agent of such transfusion. A triumph of machinery may help to accomplish it. The steam car may carry truth and light over drifted deserts, and frozen mountains.

The march of opinions, aided by circumstances, may penetrate to lands that never knew the commerce of Phoenicia, or the wisdom of Athens, where Alexander never ventured with his hosts, and where Cæsar turned back his Eagles. This is the main point, not universal progress, but human progress; not progress every

where, but progress somewhere; not in every man, but in some men. Grant but this, and all humanity becomes hopeful. Grant but the capacity, and the doctrine is practicable. Let the law be in operation only at one point, still it is a law, and as such, it is to be heeded and acted upon. Let the principle be at work, and I ask who can limit the result.

It may take a larger sweep of ages than have passed over mankind, to bring all nations to the same point of advancement; yet if others advance also, the great law will be in operation, and no people shall have lived and died in vain, into the deepest Sepulchres of the old and the past, a new life shall be kindled, showing that they have not waited so long for nothing. Dim Merae will shout freedom from beyond the fountains of the Nile, and the stony lips of the *Sphynx* shall preach the *Gospel*.

Now let me speak of the two races in this New World, namely, the red man of the forest, and the black man and their descendants in America.

Of civilization, the Indians were the first Christians found in this country by Columbus, not so wild as some imagine, for they worshiped God in their way, happy in their parlor, which was carpeted with the green foliage by nature's God, and whose canopy was the starry-decked heaven, to love each other was their innate principle, but revenge they would. Can we not say through the preaching of the *Gospel* many of the red family are now helping to urge on the mighty fever—The *Gospel*, to snatch their *little squaws* from the fire of *Superstition and Idolatry*.

So with the second race, but not in this country found at first, but after having been brought from their paradise, were doomed to contempt and derision, and while under the minions of despotic tyrants to progress to civil and moralization. Our ancestors sleep beneath the bloody clod of the valley, but their descendants are approximating to the zenith of glory and renown. *I say we are coming; men of Israel help.*

In morals we do count with the No. 1, for we detest bigamy, ignorance, and haughty pride.

In Literature, only go to our places of Seminaries and the College, many whom I might name, came up from the corn-field, the plow handle, the black-smith anvil, the shoe bench, the carpenter's work shop, standing where? among the M. D's., the A. M's., and behold, the D. D's., this being the fact among this latter race, *we say, surely we, even we are progressing.*

Among all the stars that shines among us who have eclipsed the sun, is one who came up from the carpenter-shop, from old South Carolina, now one of the seven wonders of the age; he did not go to the old world to obtain the highest name among divines but one, but in our prejudiced country one little (in statue) Carpenter-boy, climbed the greasy pole, and now stands the presiding genius amid 8,000,000 of his fellows, who only have the high honor of being the D. D's. Do my readers ask his name? Let me tell you. His name is D. A. P. Now double D. in 1861. By who? By the D. D's. Behold in human progress, a little boy!—behold a Father! Behold a little girl! Behold a mother! Earth is changing her garment, mor-

tal shall change to immortal, humanity to angelic saints, and shall be made kings and priests unto Him who hath said, "Come up higher, sons of Africa, come up." I hear one say, "I am coming." We have an editor for the connection—one for the Repository. We have preachers—deacons in the Church of God. We have elders—bishops who are continually crying, "Advance!" We have learned to have but one wife, if a wife we must have; one husband, if a husband we will have, who are teaching our rising generation to progress—progress.

ANCIENT GREECE.

BY REV. JAMES LYNCH.

Greece was once the most eminent and glorious country in the world. In the annals of antiquity, her page is the fairest, and it is blazoned with characters that time cannot bedim. From Greece, as from a central sun, emanated a brilliant light, which flung abroad its splendor over surrounding nations. While other nations were enveloped in the gloom of ignorance and barbarism, civilization and arts had in that little but illustrious land advanced to a state of wonderful perfection. Her own original and unassisted genius early exhibited examples of all that is elegant and magnificent in art, of all that is inspiring in poetry and fascinating in eloquence; of all that is valuable in ethics and legislation, and of all that is splendid in martial achievement. Without precedent or pattern to guide her efforts, she attained to a height of excellence in virtue, in arts,

and in literature, which has never been transcended, and produced those models in each, which mankind, ever since that period, have contemplated with strong admiration, and imitated with ardent zeal.

The sun, after gaining his meridian height, descends and sets. It is so with national glory. Greece escaped not the common lot of nations. Her greatness declined, and at length the sun of her glory went down in a melancholy and lurid gloom, and the depth of her subsequent degradation has been proportionate to her former exaltation.

The lawless power and resistless arms of Rome were, during the consulate of Metellus, directed to her destruction. Her bravest sons were immolated on the altar of liberty, but the sacrifice was ineffectual. She sunk beneath the overwhelming force and fury of the Roman legions. The rage of the bloody Sylla, and his fierce mercenaries, demolished her noble structures—levelled her proud cities—deluged her plains with blood, and covered her fair fields with desolation.

Yet even under the pressure of such dreadful calamities, and though sorely galled by the iron yoke of Rome, the glory of Greece was not wholly extinguished. Her light, though glimmering in the socket, yet shed around it expiring rays. In her subjugation, her proud mistress paid homage to her genius by the adoption of her laws and her philosophy, her arts and her literature. Her language was chosen as the vehicle of thought and sentiment, and her writings were eagerly studied as the repositories of wisdom and knowledge.

REMARKS

By J. T. GOSKINS, before the Baltimore Lyceum.

Mr. President, Ladies and Gentlemen, were I to consult my individual preference on this occasion, I would by all means, prefer to pass the whole of the time, devoted to the exercises of this evening, as a quiet listener to others more thoroughly capable of enabling you to while away the fleeting moments, with delight and satisfaction. As it is, I will do the best I can, trusting to the charity of those who occupy this floor, that I will not be too harshly censured, for the many short comings which this essay may evince. Without further preliminary, I at once introduce my subject, which is an Essay on the Utility of Grammar. I introduce this subject, simply because I think it highly indispensable that the members of this Lyceum should pursue this study, and by making ourselves perfectly familiar, with the definitions and rules; by doing this, I am satisfied it will redound to our proficiency in literature, in the future.

For without a knowledge of grammar and its definitions, we can not, with propriety, think, nor reason methodically, nor speak upon any topic whatever, accurately, without the application of grammar rules. It teaches us the true principle of classification and combination of words, and treats of their various modifications and derivations, and also the proper arrangement of sentences. It enables us to detect error in composition, and to describe the various properties of the words which we employ in commun-

eating our thoughts and desires to each other.

If this be true, it would be important to meditate seriously upon the good results of this practice. We know not the high destinies that await us; therefore, we should be firm and determined in our undertaking, else we never will masterly accomplish, that which we may have in view.

Pardon me for using this phrase. We, in our boyhood days, have but few thoughts to convey; consequently, in this rude stage of life, it only requires a few words to express them. Although our thoughts are limited in the early period of life, we can express them with a great deal more ease and facility, than we could at a more mature age.

I am not unaware objections may be raised against this, and explanations may be asked for; if so, I answer in our youth we have but little comprehension of language, in its refined state, and frequently fail to comprehend the language, with which we wish to entertain each other.

Believe me, my Dear Friends, unless we use some energetic exertions, relative to the subject under consideration, we will, I have no doubt, be as our friend, Mr. Francis, read in his Essay. If my memory serve me aright, he said if we did not pursue some theory for the improvement of the mind, this would be like a barren desert or forest, overgrown with weeds and brambles, and universal ignorance would overspread our minds, which lies utterly neglected, and without any cultivation whatever, when we

should try by all means, to ascend to the topmost round of the ladder of fame, and never suffer ourselves to be content, or satiated with the draughts which may be quaffed from the fountain which gurgles at its base.

LONGFELLOW'S POETRY.

BY MRS. EMMA V. BROWN.

There is a peculiar charm in Longfellow's poetry. Other poetry delights, but Longfellow's inspires and elevates. There is an indescribable charm in everything that emanates from his pen. Who does not, after reading Evangeline, feel longings after a purer and better life. That is *true poetry* that refines and elevates. Herein is the power of Longfellow, that he strikes upon the better chords of our nature, causing them to vibrate to sweeter and more ennobling music.

Some poetry (as Moore's) dazzles us by its brilliancy. Such enkindles the imagination, and satisfies the intellect. Longfellow's productions, though less brilliant, reach far down into the heart. We are enraptured with the impassioned strains of Byron, but they do not exert upon us so inspiring an influence as those of Longfellow. We are won by the pathos of N. P. Willis' "Sacred Poems," but they are soon forgotten, while Longfellow's are never wholly erased from memory. Who can forget the wild but sweet music of Hiawatha? While reading it we occasionally think of the music of Nature. It might be compared to the music of flowing waters. Dante, Milton and Shakspeare are suited only to the *intellectual*. Longfellow can be appre-

ciated by all. Rich and poor, learned and unlearned, those who have become purified by self-sacrifice, self-forgetfulness, and those who have sunk to the lowest depths of degradation, all may be elevated by his soul-inspiring strains. What heart is there that does not respond to his "Psalm of Life?" The words break upon the soul, energising, inspiring, yea, *recreating* it. When the heart is well nigh crushed with agony—when war, oppression, tyranny and prejudice have almost made one *mad*, when we think only wild, bitter thoughts, and turn wearily from human sympathy—when all faith in humanity, even all faith in the *justice of God*, has become extinguished by our own bitter, rebellious feelings, then, like triumphant martial music, these words of Longfellow's fall upon the ear:

"Know how sublime a thing it is,
To suffer and be strong."

Ah! there is something in those words which, if they cannot restore our faith, they tell us we can *proudly endure*. They bid us to depend upon ourselves. This is the poetry the world needs. Something to strengthen, to give us self-reliance, and take us out of our miserable selves. Yes, the world needs something practical, and Longfellow's poems are well adapted to this people and age.

AN APPEAL

TO THE EDUCATED YOUTHS, IN BEHALF OF THE
SUNDAY SCHOOLS.

— MALES AND FEMALES.

It is my honest conviction, that every young person who is acquiring an education, ought to feel a deep and

personal interest in questions like the following:

1. How can I best employ the talents which God has given me? How can I use the acquirements I am securing for the greatest good of society?

While considering such momentous questions, it is well to call to mind, that we have but one life to live in human society, and that life may be very brief. Hence we should not put off till to-morrow what can and ought to be done to-day. No person can be fitted for extraordinary usefulness who has not diligently improved the ordinary occasions which have been previously given him. The object of this address is to engage Christian sympathy and energies in support of Sabbath Schools. We shall therefore consider—

1st. The design of Sabbath Schools. Sunday Schools contemplate nothing less than the religious instruction and the highest temporal and spiritual good of man generally. They receive many collateral ends of acknowledged importance, but their great aim should always be the salvation of their pupils by divinely appointed means. To this end, they occupy portions of holy hours of the sanctified day. They employ God's holy word, and when accompanied by faith and fervent prayer, they claim and receive the sanction of the Holy Spirit of Truth.

2. What Sunday Schools have accomplished.

Suffice it to say, tens of thousands of precious youths have, by their instrumentality, been brought to Christ. They have enlisted myriads of people in the practical study of the Holy

Scriptures; they have been the powerful opponent of vice, and the strong support of virtue. They have been the nursery of the Church of the Living God, and the hope, the only hope, of the world. Since the era of Sunday Schools, Christianity has developed itself with a power and a rapidity unknown in its previous history, and who shall say that this result is not, in a great degree, attributable to a proper attention to the Saviour's command, "Feed my sheep—my lambs." I could multiply on this second point, but anon. We'll consider the

3d. What ought Sunday Schools accomplish in the future by us?

While all other enterprises are making rapid progress, it is no time for your intelligence to retrograde. On the other hand, we ought to be constantly improving, and reaching forward for still more glorious results. The Schools occupy now a more promising position than ever they did before, and while this is true, we have all the advantage of organization, of experience, and the power of the press, of libraries, more competent teachers, and scholars more susceptible than ever we had before. Wider fields of activity are opening before us, both in Christian and Pagan countries; hence more demands are made upon us in the Providence of God, upon our largest capacities of usefulness. Look at others. Have they more talents than we have among us?

True, our facilities are not so great, but we can do much toward the dark, benighted heathen at home and abroad, by raising up missionaries in our schools, men and women, to carry

out God's designs. The Lord is at work, henceforth we ought—if he should convert and sanctify in our Sunday Schools, and bid them go, we could say—"Go, in the name of the Lord."

4th. What is wanting on our part, in order to accomplish such bright and noble objects? I answer, without hesitation, that the great desideratum (or desire) of the Sunday School is, a sufficient supply of the right kind of teachers. All honor to those faithful teachers who have been and are now engaged in the work; on them the largest hopes are now depending, and whatever may be true of others, they at least will appreciate the necessity of the present appeal.

5th. Notwithstanding all that may be said of the efficiency of the cause, yet it is equally true that the schools more or less lack, either in the number or services of teachers. Young men, awake to action. Young ladies, do your duty, for the time will soon come when you and your children will be called for, even in America, to go forth. With all your scholastic advantages, both in week-day and Sabbath privileges, you can do as much as one little boy with whom I am well acquainted, who lived in North Carolina, a slave State. His father is now a slave, his mother half free. She being poor, and having three children to maintain by her own industry, could only send her eldest boy to a week-day pay school three months, and four Sabbaths to a Sunday School, (the latter taught by a slave,) thirty years ago. That boy was converted to the religion of Jesus

Christ, and called to the ministry from the carpenter's work-bench, to preach the everlasting Gospel. He migrated to the North, joined the A. M. E. Church in one of the New England States, and there established a Sabbath School, which school is now flourishing. That same boy yet lives, and occupies an humble place among the elders. Some of my readers have heard of him; others have both seen him and heard his voice. *That boy is the unworthy successor of one of our literati.* Can you not do something? You can. In the name of humanity, will you? The gates of Egypt may open soon, though it yet be dark. Methinks I hear the plaintive Macedonian cry, "Come over and help us." Some point us to Hayti; some to Africa, saying, "Go there." These be the fields of missionary labor. "You can't do any good in this country," say they. When Jehovah sends Joshua or Jesus to lead the host, it will be time to go as a whole. The Israelites would not leave the bones of Joseph in Egypt. Let me say, in the language of Naomi, "Entreat me not to leave thee; thy people shall be my people; where thou art buried, *there I desire to be buried,*" is the saying of some. Consider this appeal to you in behalf our Sabbath Schools, for your precious soul's sake, for those around us as well as abroad, for theirs and our future glory, but for the dear Redeemer's sake, and consider your accountability to Him who will judge us all at the last day with impartial judgment. Wo to that soul who is weighed in the balance, and is found wanting.

Young friends, remember the unfaithful, the unjust steward.
Remember the Sabbath Schools.

DISCRETION.

BY MISS JANE M. LYNCH.

There is but little difference between the mind of a wise and that of a foolish man. Various extravagancies and erroneous ideas trace through the mind of each; but one, by his discretion, suppresses a part and expresses a part, while the other lets it all fly out in words. An ancient proverb has been exposed, which tends more to favor cunning than discretion—which says, "Treat your enemy in such a manner, as to allow him room to become your friend; and your friend in such a manner, that should he become your enemy, he will not have room to harm you should your friend become your enemy and injure you." Would not the world be more ready to censure his perfidiousness than your discretion. Discretion has been mistaken for cunning, but ah! how unlike it. Cunning is a kind of near-sightedness, and beasts that possess cunning are shunned by men not a few. While discretion, like a well formed eye, views the whole horizon at once. Discretion is one of the greatest talents a man can be in possession of; if he has all other talents, and lack this one, he can do but little; but if all other talents be ordinary, and he has this one, his success is sure. The discreet man talks with the ignorant, takes his words, puts them in their proper places, and makes

use of them; hence he is not only master of his own thoughts, but other men's. Without discretion, education would be a vain show, wit impertinence. If we look abroad in the world, to see who it is that carries on society, we will not find those who talk the most or make the greatest show, but a few discreet men and women to be the very pivots upon which society turns. How many a young man and woman has gone forth in the world with a good education, and would have been lights in society, but void of discretion, have done more harm than good. A man with good education and fine talents, but void of discretion, is like Polephemus, in the fable—"strong, but blind."

PERSONAL DUTIES.

Synopsis of a Lecture to the Young. BY REV.
JAMES LYNCH.

We owe the same duties to ourselves, that we owe to others. We ought to do for ourselves what others *ought* to wish us to do, and what we *ought* to do in like cases.

1. We ought to seek to preserve our own life, health and vigor, for we intuitively know, life is a sacred thing, and a special guardianship, if it is committed to us.

We do not mean to say our obligation to protect life is always paramount or exclusive, there are circumstances when it is a duty to sacrifice life, but occurrences for this sacrificing will be their own justification.

2. *Right and duty of self defence,* which consist in employing whatever

force and inflicting whatever injury on another, is necessary to protect ourselves, *and nothing more*, it does not justify carrying deadly weapons on our persons when there is no call, for when a man is armed, he is apt, on slight provocation to inflict injury which he will afterwards greatly regret.

3. *Duty of Temperance*, this is involved in the obligation to protect life and health.

4. *Purity and Chastity.*

5. Industry, not mere activity, but activity directed to some valuable end.

6. Prudence, which leads us to shun needless perils, and to make provisions for our probable future necessities, both temporal and eternal, to seek true Religion wherein self is lost in God, and time in eternity.

7. *Self Respect and Self Control.* This differs from vanity and false pride, and is consistent with humility for our short-comings. It will not permit us to disgrace ourselves, while it does not require an injury to be avenged, further than protection requires. "Bless them that curse you." It is manifested by that course of conduct which deserves respect. These duties performed, he who despises us, or contemns us sins against God.

A COMMUNICATION.

MR. EDITOR, SIR:

I have read the many accounts of the battle of Bull Run, with profound interest, and deep sympathy of soul, and my impression is, that, had the

Chaplains of each regiment, the day previous to the battle sanctified themselves by prayer and fasting before the Lord, in behalf of their regiments, as did Moses, and as did Aaron, in behalf of the children of Israel, before they undertook any great exploit; and then as opportunity presented, entreated them in a solemn and impressive manner, to put away all their sinful thoughts, words, and actions, and all lightness and levity of heart, telling them that victory alone belonged to God, and that before the battle was ended, many might be ushered into the presence of the great Eternal, to render up their last account. And then had kept that sabbath day holy, even to the end of it, as was possible at such a time, and commenced the battle Monday, they would have been stronger in the strength of the Lord Jehovah, they would have been valiant for the fight, and one of them should have chased a thousand, and ten should have put ten thousand to flight, and the Chaplains would have been prepared to have stood among the living and the dead, tall and erect, with the Oracles of God in their hands, telling the Generals and Soldiers to fear not, for the Lord was a man of War, the Lord was his name.

I am informed that all days are alike in times of War, but among all the battles recorded in holy writ, there was not one fought on Sunday, to my knowledge. But it is recorded, that when the Lord was not among the thousands of Israel, Israel was smitten before her enemies.

And it is a matter of astonishment

to my humble vision, that the piety and wisdom of the wise and discerning, should have suffered one of God's commands to have been broken, on such an important occasion, at a time they so much need his presence, and his blessing, unless they were placed in the condition of the Syrian Leper, after he was healed of his Leprosy by Elisha, the prophet, when he said, the Lord pardon thy servant, when he boweth to his master's God, in the house of Simon, the Lord pardon thy servant in this, for in humbler efforts, we cannot prosper when we disobey and dishonor God.

In olden times the generals, such as Gideon, Jephthah, and a host of others, before they went forth to battle, always inquired to know if the Lord was among them, and Samson, by indulging among women and wine too freely, divulged the secret, wherein his great strength lay, and then essayed to go forth as at other times, and wished not that the Lord had departed from him, and that he was as much as any other man.

Our help in this matter cometh from God, vain are our efforts without his blessing, and in order to obtain at all, sin as far as possible must be put out of the camp, the men must go in God's strength, or the victory is lost.

When the mandate was issued, signed, and sealed, against the life of Queen Esther, and the life of her people, she and her maidens, and her people, fasted three days and three nights, their sins were put away, and their prayers were granted, their lives were saved, and their enemy hung on

his own gallows, and when God declared by his servant Jonah, that in forty days Ninevah should be destroyed. The King arose from his throne, with his Nobles and his people, and laid aside his Robes, and clothed himself in sack cloth, and sat in ashes, not even the hearts were allowed to eat, all sin and wickedness was put away, and they cried mightily unto God, and their prayers were heard, their lives were spared, their city saved.

These people did not fast as the generality of people do, by abstaining from meat at twelve o'clock and eating the best of every thing else they can get hold of on that day, and the females many of them running about visiting and gossiping, and the men going in at the back doors of the groceries, buying and drinking whiskey, and swearing and taking God's holy name in vain, in such a manner, as to shock the hardest heart. These ancient people of olden time, did not fast in that way, and then expect God to bless them.

When Joshua fought his memorable battle with Amalek, as long as Moses held up his hands to God, Israel prevailed, and when his hands were heavy, and hung down, Amalek prevailed, and on one occasion God sent an angel with a drawn sword in his hand, and Joshua saw him standing over the Israelitish host, and asked him, not knowing who he was, "If he was for Israel, or for their adversaries, and the angel answered him, nay, but as captain of the Lord's host's am I come." God honored Joshua, for his piety and faithfulness,

and he is the same God now, and will equally bless the efforts of the Heads of this Nation, if they will be true and faithful to him.

Then let every true and loyal heart to the Government, irrespect of cast, on the day of the approaching battle, eat no bread, nor drink any water, from the rising of the sun, until the going down of the same, but every man, woman, and child, lift up holy hearts and hands to God, beseeching him for the success of the Federal Arms, and that peace and tranquility may be speedily and honorably restored to the Union.

Then shall battles be won, victories gained, and laurels gathered on the National brow that shall never wither.

A WOMAN.

We fully agree with our fair contributor, but she in my judgment, has failed to comprehend the end for which we should pray; that end is not merely the honor of the flag, the Stars and Stripes, but God has a controversy with this *guilty nation*, and when they call upon God, and put away their sin, God will hear. Let the 58th of Isaiah, be the guide. God will then bless the Arms of the Nation.

EDITOR.

When we read, we fancy we would be martyrs; when we come to act, we scarcely can bear a provoking word.

The corn crop of the United States in 1840, was estimated at 377,000,000 bushels; in 1850, 600,000,000; and in 1860, 900,000,000 bushels.

**WELCOME THE STRANGER TO
THY HEARTH-STONE.**

BY MRS. HENRIETTA S. WILSON.

Who knowest that an unkind look,
Or word, a generous heart may
Sever; who knowest but thou
Hast dimmed, the very gem, that
Wouldst have brightened thine forever?
Then be thou gentle, loving kind,
To all around thy hearth, lest
Sorrows tears obscure thy light,
And multiply the cares of earth.
Speak kindly to the stranger one,
Wound not the care-worn heart,
Remember, they are far from kindred
Ties, do thou a Christian part.
Kind words and deeds have bright
Rewards, in a loftier holy clime,
Which thou shal't reap to thy delight,
Then be thou courteous kind.
May friendships lamp be ever burning,
Shedding forth its balmy ray,
Alas! alas! the wheels are turning,
And thou art hastening far away,
O, then, how sweetly on, zephyrs gliding,
Upward, onward, to yon sky,
Grateful hearts will greet the tidings,
Thou hast reached thy home on high,
Then be thou courteous, loving kind,
To all around thy hearth,
Spring flowret's, forget-me-not,
Will deck the place, which gave thee birth.

BIOGRAPHICAL SKETCHES.

BY JOHN M. BROWN.

Saintship Gained. No. 3.

MRS. ANN MARIAH GALE.

The pen of inspiration has given a faithful account of the GOOD who lived in the earliest ages of the world, depicting their actions, painting out their faults, and extolling their virtues.

It not unfrequently happens, that the sick chamber presents some of the best illustrations, of the potency of God's love to fallen creatures. An-

cient and moderns have written upon the conflict of death. Poets have sang it. Preachers have portrayed its power, and men of all ages have thought of it.

Right proud have *all* been to find the man and woman, who lived to some purpose, and died with the strong assurance of this rectitude of purpose. Saint Paul had this idea, when he speaks of having *fought a good fight*, of having *kept the faith*, of having finished his course, and then of enjoying an expectancy of a crown, not for himself alone, but for all who loved the appearance of the blessed Saviour.

These words, which have so often fired the soul of good men, when battling the ills of life, aided much the subject of our narrative, and it may not be inappropriate to narrate something of the experience of one who fought the ills of life successfully, and won the crown laid up for her.

Such evidence of Divine goodness can but lead the humble follower of Christ to inquire, whence this love?

Mrs. ANN MARIAH GALE, was born in Baltimore, Dec. 13th, 1822. She lived in her native city until 1840, when her parents moved to Trinidad, W. I.; they only remained one year upon that Isle; for in 1841 they returned home again. During her stay there, she was seized by the acclimating fever, which well nigh terminated her existence. She never entirely recovered from its effects.

HER MARRIAGE.

In 1847, she united in holy wedlock, with Mr. Geo. C. Gall, with whom she lived happily 13 years, and

of her he bears a glowing testimony. He says, "she was *kind* and *devoted* to me as a wife, *industrious* to a fault. When importuned by me not to work so constantly, she would kindly reply that work was to her a pleasure, and that I should not be unnecessarily anxious about her, that God cared for her."

SHE BECOMES A FOLLOWER OF CHRIST.

She had been early impressed of her duty to her Saviour, and about the 12th of October, 1848, during the delivery of a discourse, by Rev. Derius Stokes, from Isa. 55, 1st, ("Know every one that thinketh, come ye to the waters, and he that hath no money, come ye buy and eat, yea, come buy wine and milk, without money and without price,") she resolved to give her heart to the Saviour, which she did.

This was during the pastorate of Rev. Daniel A. Payne, of Bethel Church, who received her into that church, and the constancy to the profession she then made, has been clearly evinced. She, although nearly two miles distant from her church, made it a point to spend a portion of each sabbath in the house of God, until she was physically disabled. She never failed to meet her class until the same reason appeared, and when urged to remain at home, because of her bodily ailments, she would make the following emphatic reply, "If I can work all the week, I can go to Church on the Sabbath, for it is my MEAT and DRINK.

She was not a changeful Christian, but at all times exhibited her constancy and her fullness of good work.

Modest and retiring to a fault, yet always bold in her master's cause, *when in the right*. Her model woman is found in the 31st chapter of Proverbs. Her husband praises her, and he does no such thing without a full knowledge of her incomparable value to him. Her church and the community in which she was reared from childhood, bear ample testimony of the *purity* and *rectitude* of her conduct. No speck sullied her life. No enemy has yet been found to reproach her. Her praise is in all the church.

HER LAST MOMENTS.

It is not wonderful, then, how such a woman should die! Could she meet her end other than fearlessly and with decision? Certainly not! It only need be known how she lived, in order to decide how she died. She lived correctly, and died well. At our first visit to her sick chamber, we were favorably impressed at the resignation to her fate. No complaint, not even a murmur was heard. We placed the following inquiries to her. Are you willing and prepared to meet your fate, should death terminate your existence? "I am, I have been preparing for this period for many years." And you feel perfectly resigned to leave your husband and parents? "I do." We sang and had prayers with her, she was then at her parent's home in the city, this was our first visit, and we saw her no more, for some time we all supposed that she would recover entirely, she returned to her rural home. The winter passed away, Spring came, not to restore her health, but to terminate

her existence. The fragrance arising from the sweet flowers with which her own homestead was perfumed, only to remind her of that sweeter clime, which awaited her in the Eden of bliss. Day after day this patient sufferer awaited her change, and while standing upon the boisterous waters of death, in full view of the haven of repose, she called her family around her bed-side, and addressed them thus, "Husband, meet me in heaven, and addressed her mother, mother-in-law, and other relatives in the same strain. Then she said, "Give my love to my class, tell them farewell, and tell them that I meant heaven all the way along; give my love to the Church and to Mr. Brown, and tell them all to come after me, and sit down and feast upon the Manna of Heaven," and then said:

"Behold ye strangers passing by,
As you are now, so once was I,
As I am now, so must you be,
Prepare for death and follow me."

At the conclusion of these words, she sank away, and all supposed that she had passed into the regions of bliss, she revived again, as if to perform other duties which were left undone. There had been some misunderstanding with one of her relatives and another party, she urged a reconciliation with good effect, we hope. She had not received the holy communion for the last time, we were sent for and in the fullness of her soul she received us as a servant of Christ, and the holy emblems which we came to offer. We placed the usual inquiries to her, urging her to rely upon Christ as the author of her

salvation, and in a child like manner she replied that she did.

The holy emblems were administered to her, the family and friends surrounding her. A more glorious season we have seldom witnessed. At the conclusion of which, we all sang:

"When I can read my title clear,
To mansions in the skies."

She joining us.

When we had finished that soul-cheering hymn, she struck up and sang:

"On Jordan's stormy banks I stand,
And cast a wishful eye;
To Canaan's fair and happy land,
Where my possessions lie."

In a clear, full voice. We shall not soon forget the season, at the close of which, we parted to meet no more in this life, more deeply impressed of the power, God to change, and transform sinful souls into the image of Christ. No Philosophy, no man's wisdom can so change man's nature into the *good* and *pure*. No, not any theory of man can do such a thing, but the spirit and power of God alone.

June 30th, 1860, closed up the scenes and career of Mrs. Ann Mariah Gale. She only sleeps in Jesus, she is not dead, she will awake at the call of the Saviour, she *awaits her husband and friends*. She would say, grieve not after me, but come on; I have gained the victory! I am at home! safe at home! Oh, joyful home! No toil, no fear, no sorrow, no grief, but *all, all, all* is fullness of love from the face of my Saviour. Then bravely battle the ills of life, we shall meet again, and roam:

"All o'er those wide extended plains."

SCIENTIFIC DEPARTMENT.

THE WONDERS OF NATURE.

BY MISS A. E. CORNISH, PORT DEPOSIT, MD.

How mighty! how majestic! and how mysterious, are Nature's works! When the air is calm, where sleep the stormy winds? In what chambers are they reposed, or in what dungeons confined? But when He who holds them in his fist is pleased to awaken their rage, and throw open their prison doors, then, with irresistible impetuosity, they rush forth, scattering dread and menacing destruction.

The atmosphere is hurled into the most tumultuous confusion; the aerial torrent bursts its way over mountains, seas and continents. All things feel the dreadfull shock. All things tremble before the furious blast. The forest, vexed and torn, groans under the scourge; her sturdy sons are strained to the very root, and almost sweep the soil they were wont to shade. The stubborn oak, that disdains to bend, is dashed headlong to the ground, and, with shattered arms, with prostrate trunk, blocks up the road; while the flexible reed, that springs up in the marsh, yielding to the gust, (as the meek and pliant temper to injuries, or the resigned and patient spirit to misfortunes,) eludes the force of storm, and survives amidst the wide-spread havoc.

For a moment, the turbulent and outrageous sky seems to be assuaged; but it intermits its wrath, only to increase its strength. Soon the sound-

ing squadrons of the air return to the attack, and renew their ravages with redoubled fury. The stately dome rocks amidst the wheeling clouds; the impregnable tower totters on its basis, and threatens to overwhelm whom it was intended to protect. The ragged rocks are rent in pieces, and even the hills, the perpetual hills, on their deep foundations, are scarcely secure. Where now is the place of safety? When the city reels, and houses become heaps? Sleep affrighted flies. Diversion is turned into horror. All is uproar in the elements; all is consternation among mortals, and nothing but one wide scene of rueful devastation through the land.

The ocean swells with tremendous commotions; the ponderous waves are heaved from their capacious bed, and almost lay bare the unfathomable deep. Flung into the most rapid agitation, they sweep over the rocks; they lash the lofty cliffs and toss themselves into the clouds. Navies are rent from their anchors, and, with all their enormous load, are whirled swift as the arrow, wild as the winds, along the vast abyss. Now they climb the rolling mountain, they plough the frightful ridge, and seem to skim the skies. Anon they plunge into the opening gulf, they lose the sight of day, and are lost themselves to every eye.

How vain is the pilot's art! how impotent the mariner's strength! "They reel to and fro, and stagger like a

drunken man." Despair is in every face, and Death sits threatening on every surge. But when Omnipotence pleases to command, the storm is

hushed to silence, the lightnings lay aside their fiery bolts, and the billows cease to roll.

DEPARTMENNT OF ART.

NATURE AND ART.

BY WM. E. MATTHEWS.

[This article was read by its author before the Ladies' Literary Festival at St. James' Church, (Protestant Episcopal,) of Baltimore, Md., and would have appeared sooner, but for the crowded state of our columns.—EDITOR.]

LADIES AND GENTLEMEN:—It is with pleasure to add, if possible, one word to the pleasurable emotions which appear to filled my heart. The theme which I have selected is one which nearly all of you have heard of before. It is a subject which seems to be inexhaustible, for it has been written upon, spoken upon, and reflected upon, oft, by most intelligent minds; yet it would seem that mankind would speak on it from now until the death-knell of time; the half could not be told, so extensive and so deep its bearings. The subject I shall consider is "Nature and Art." Nature of itself is a grand subject, and the same is true of Art, but I combine them for the reason that Art had accomplished much towards increasing the enjoyments of Nature. As an instance, if it had not been for Art, wherever we might have had our birth, there we would have had to remain; if in Maryland, we could not even visit New York or Philadelphia. We could not have known anything

of Europe, Asia or Africa, for the reason that we would not have had any cars to travel over the land, or boats to convey us across the waters; for be it known, that is by Art the pilot, through the boiling deep and howling tempest, steers the fearless ship; or if Art had not come to the rescue, we could not boast of the beautiful castles which dot our city. We should still be the occupants of rude huts, such as the savage now occupies. Art being the admirer of the beautiful, by its skill we have the powerful Telescope to view the heavens and count the stars. What is a more beautiful, sublime or magnificent sight, than to view the concave heavens, arrayed in all of its grandeur and splendour, on a cloudless night. Nothing but Paradise itself can excel it. The Telegraph, that great wonder of Art—the most distant point in the United States are brought within an hour's converse of each other. Lightning itself is scarcely more rapid in its motion. Every year we see her poles and wires extending further and further into the interior of this country, that it seems as if we shall soon be able to "talk with thunder as friend to friend, and wear the garlands from the lightning's wing." The Rail-way is another wonderful producton

of Art. This continent, comparatively speaking, is a network of railroads extending from Maine to Oregon and the Atlantic, pursuing its onward march towards the Pacific, where it will soon wash the golden banks of California. Art being more youthful, and consequently more hasty, than Dame Nature, and always wishing to be on the go, found it to be very inconvenient to be always under the necessity of waiting for the flirtish winds to blow every time she wished to take a trip. She therefore resolved to remedy this evil, and for this end she invented steamboats; and now, instead of waiting for the winds to give her consent, you can travel throughout the four quarters of the globe independent of her aid, by the use of steam.

But who does not recollect the visit to our waters of that mammoth steamer, the Great Eastern. Think of the many hundred trees used in her construction—the many barrels of paint which were used to adorn her—the many days, weeks, months years which were occupied in her construction, and the many hundred mechanics who were at work upon her, and we will then be able to form an idea of her extent and greatness. She can, with truthfulness, be called the Floating City.

But the wonders of Art do not end here, for there are the Seven Wonders of the World, the first being the Pyramids of Egypt, which history informs us that the two largest out of the forty were more than six hundred feet wide, seven or eight hundred feet in height, and were constructed wholly

of marble. Then there is the temple built at Ephesus, in honor of Diana, which was a magnificent edifice, four hundred and twenty-five feet long, and two hundred feet broad, and was adorned with one hundred and twenty-five white marble pillars, each sixty feet in height. It is said that the nations of Asia Minor were employed two hundred and twenty years in its construction, and that it contained numerous costly statues and paintings of the rarest description. The hanging gardens of Babylon were great wonders of Art. These gardens were built by Nebuchadnezzar, King of Babylon, to gratify the desire of his wife. They were built upon arches, raising one above the other, to resemble the mountainous country of Media, the birth-place of the Queen. It was truly a wonderful piece of mechanism. The brazen statue of Apollo, which was more than a hundred feet in height, was another wonder of Art. We can form something of an idea of its grandeur, when the feet of the statue were placed on each side of the river, and ships which passed in full sail between its legs. Then there is the statue of Jupiter Olympus, which was composed of ivory and gold, and represented the heathen god as sitting on his throne, with an olive branch of gold about his temples. It was a magnificent sight to witness.

Having presented to you a few of the many wonders of Art, I will endeavour to bring forth a few of the wonders of Nature, on which we will find the rushing waters of the Niagara—the lofty peaks of the Alleghenies—the Vesuvius mountains, sending

fire and smoke from her bowels, as if a raging tempest was within. And behold the sun, moon and stars—the sparkling concave of a midnight sky. The tempestuous waters of the ocean, tossing and roaring as if she would dash the land into a pile of ruins, so tremendous and majestic to behold. The animal, vegetable and mineral kingdoms; the forest, with its venerable oaks and ancient pines; the garden, with its flowers—hues of every description and cast, from the insignificant lily to the beautiful and blushing rose. And behold the agricultural department, with its gold tinted wheat and yellow hued rye; the beautiful orchard, with its delicious fruits, its rose-tinted peach and its magnificent pear. Let us look up, and then we behold the merry birds singing and warbling as they fly from tree to tree. And we cannot look around us unless we behold the works of Nature, strikingly exemplified in the craggy mountains and desolate plains. The sweet interchange of shade and sunshine, of hill and dale, of grove, and land, waters, with its numerous tribes of fish swimming to and fro, and then let us remember that

"Little drops of water, little grains of sand,
Make the mighty ocean, and the pleasant land."

Then take an irrespective view of the howling wilderness and cultivated province; the solitary isle and the flowery lawn, the murmur of the rivulets and the uproar of the ocean; the sprightliness of summer and the gloom of winter; the thunder of the heavens, and the vivid lightning's flashing, and darting like a serpent,

as she makes her way through the elements. I say, when we behold these, the wonders of Nature, and then remember the many wonders of Art, we are ready to exclaim, in a fit of rapture, with the poet—

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

THE POWER OF MUSIC.

BY MISS EMMA V. BROWN.

What wondrous power there is in music! All harmonious sounds have power to stir the inmost recesses of the soul. The low, sweet notes of a song fall upon the heart with a strange influence. The grand majestic tones of an organ thrill upon the heart with strange but wondrous power. The glorious strains of martial music awaken feelings and remembrances of the past we deemed forgotten or buried in oblivion.

There is an influence in music which nothing else possesses. It fills the soul with ecstasy, and yet feelings of acute painfulness are mingled with every strain. Even the liveliest music fills the heart with sadness. When I hear sweet music, it ever seems to me that I heard those notes in a happier clime. It awakens vague memories for which I vainly try to account. Though there is such joy in listening to music, there is far more sorrow. "Tis pain, and yet exquisite bliss. As the sweet tones fall upon the ear, the tears unbidden start to the eyes.

Music awakens noble aspirations within us, and elevates our thoughts

and aims. It raises our thoughts to heaven. As Mrs. Hemans has beautifully expressed it—

"Thine are no sounds for earth, thus proudly swelling

Into rich floods of joy. It is but pain
To mount so high, yet find on high no dwelling,
To sink so fast, so heavily again.

As we drink in such music, how sensibly we feel our insignificance and unworthiness. We aspire to something higher and nobler than we have ever known. Who can fathom the depths of music? Who can understand its strange power over us? When passionate feelings fill the soul, if a burst of melody is borne to the ear, it instantly causes the angry waves to subside, and whispers "Peace, be still." When sorrow and agony bow down the soul, and all the earth seems dark and drear, if sweet music is heard—mutely, but oh! how elo-

quently, does it remind one of heaven and holiness.

It has been truly said, that music "caught its majestic strain from heaven." Yes, it must be heaven-born. There is music everywhere. There is music in the dirge—like sighing of the winds through the trees. There is grand music in the dashing of the water upon the rocks. There must be sublime music in old Ocean, as its billows rise and fall. There is terrific music in a thunder storm, the lightning's flash, the thunder's roar—this is grand, but awful music. The stars have been termed "Heaven's music."

Nature is a grand orchestra; her's is composed of a multitude of voices, grand, solemn, triumphant and sweet. All, *all* speak in praise of God, our Father.

THE CHILDREN'S ROOM.

LETTERS TO LITTLE CHILDREN.

No. 3.

BY BISHOP PAYNE.

THE DUTY OF CHILDREN TO GET KNOWLEDGE.

MY DEAR CHILDREN:

In my last letter I spoke about your duty to obey your parents. I will now speak about your duty to get knowledge. Can dogs think? Can pigs think? Can dogs learn to speak? Can pigs learn to speak? Can dogs learn to read and write? Can pigs learn to read and write? Well

then, God made dogs and pigs with all the brutes to be ignorant.

Can children think? Can they learn to speak? Can they learn to read and write? Well, then, God made children to know. He made them to know like the angels in heaven, because they have souls like angels, and they can be happy like angels. God made children to know all the beasts that walk with feet on the earth; God made children to know all the fishes that swim with fins in the waters. God made children to know all the birds that fly with wings through the

air. He made them to know the green plants, the tall trees, the beautiful flowers. God made children to know all in the earth, all in the air, all in the blue sky. O, how glorious is the duty of knowing all that God has made!

To be ignorant is mean, because it is to be like a dog or a pig. To love ignorance is wicked, because it is to be like a devil. I hate ignorance, because I believe that God hates it.

Angels know many things, God knows all things, it is the duty of a child to try to know like angels. But how shall a child get knowledge? By reading? No! By hearing? No! By committing lessons and fine speeches to memory? No! How then? By thinking, thinking, thinking. By studying, studying, studying. By finding out the meaning of words; by comparing one word with another, and one thing with another, so as to find out their difference and their natures. So a little boy may proceed in this way. Taking the two words *be*, and *bee*, by asking his father, his mother, or his teacher, what is the meaning of the first, he would find that it meant to live, to live in the house, to live in the street, to live any-where. Then by asking for the meaning of the second, he would find that it means a little creature with wings. Now the two words *be*, and *bee*, sound alike, and are formed alike, with this difference, that the *e*, in the last is doubled. But while their form and sound are alike, they differ greatly in meaning. The first means to live, the second means a little winged creature. But a bird

is a winged creature, is a bee a bird? No! A bee is not a bird. Let us see their difference. A bird has two wings, but a bee has four. A bird has two legs, but a bee has six. A bird has no sting in its tail, but a bee has one. A bird cannot make honey, but a bee can. A bee flies from flower to flower, and after sucking from each a sweet syrup, he takes it to a place called the hive, and there he makes the honey, but a bird cannot make honey.

So, then, in learning the difference between the meaning of the two words *be*, and *bee*, you also learn the difference between the two creatures, bee and bird.

But if a bee is not a bird, what is it? It is an insect. But what is an insect? An insect is a little creature with four wings and six legs. Is an insect the same as a fish? No! An insect differs widely from a fish. A fish is covered with scales, an insect is covered with small fine hairs. A fish lives in the water, an insect lives in the air. A fish will die in the air, an insect will die in the water. The fish swims, the insect flies. The fish swims with fins, the insect flies with wings. The insect and the bird can walk as well as fly, but a fish cannot walk, because it has no legs.

So children you see that the study of words lead to the study of things, and the study of things lead to a knowledge of them, and of the great God who made them. O, how we ought to love God.

FREEDOM is of heaven.—SLAVERY, man's most wicked invention.

THE FIRST STAGE OF LIFE.

No. 3.

BY MRS. M. W. STEWART.

"Thou shalt by no means afflict my fatherless child. If you afflict them, and they cry unto me, I will surely hear their cry."

This command was among one of the first given to Moses, by God, on the mount. No doubt but what God saw, at that early period of time, and through all coming ages, the forlorn and helpless condition of the widow and the orphan, and, therefore, has ever made those the objects of his peculiar care who put their trust in him.

But to my subject. Letitia turned away from her mother's grave, with her father and others, but she knew not where they went; but the next day her aunt Sally took her somewhere, she knew not where; but the blue sky was over her head, and the brown earth was under her feet, and it appeared as if there was an old barn there, but no other buildings around. And Aunt Sally told Letitia that the tall man spoken of previously, was her cousin, and that he wanted to carry her off, and that she wanted to hide her, so that he could not get her. Letitia knew no better. She went into the barn, and her aunt covered her up in the hay, in the box under the manger, and then left her, and the poor child went to sleep. It is not known how long she slept, but when she awoke her aunt was standing beside her, and told her she was rejoiced to see her open her eyes, for she thought she was dead. Search was made for Letitia, but she could nowhere be found, and the gentleman was obliged

to go and leave her, who was afterwards ascertained to be a distinguished man of God. Aunt Sally became house-keeper for Letitia's step-father. And nothing much transpired till about one year after, when word was brought to Letitia that her father was dead, for she was not at home at the time.

Thus Letitia was cast upon the cold charities of the world, with no one to care for her but her adopted aunt, and she was incapable of training her up as she ought to have been. However, she put her out in a family where they had one son, and he frightened her almost to death by telling her about the devil. Letitia had never heard anything of the kind before, and she made those who had the charge of her afterwards an unaccountable sight of trouble in consequence. As it has been asserted that infants, birds and flowers retain the native innocence they possessed before man's fall, so Letitia was as artless and innocent as her sinful nature would allow her to be. She did not as yet know right from wrong. She was scarce six years old, but it appears that her intellect began to unfold and ripen, and she could recollect of picking up pears and apples under the trees, with Mr. Harvey Stanton, for he was the one that delighted to frighten her so.

But her Aunt Sally did not permit her to stay there long, for she took her away, and the child became almost a wandering gypsy, for her aunt had no settled home, and she taught Letitia all kinds of naughtiness, and became very unkind and cruel to her, and went away and left her in the street, without home and without friends. But Letitia did not cry unto God in her

distress; she did not know he was; she had never been taught anything about him. But God knew who Letitia was, and directed her infant steps to an old man called Uncle Pete, and he told her to call on a certain lady and gentleman, and tell them that her aunt had gone off and left her in the street, and that she had no father or mother. She did so, and the lady and gentleman took the little stranger under their charge; and when her Aunt Sally came after her, they would not let her go. And now Letitia entered upon a new career. She was taught about God, to read, to pray, and was catechised; but she was almost a ruined child, she was so bad, and she told the other children in the family what Mr. Harvey had told her about the devil, and it was as much as the family could do to undo the evil that had been done, and pacify their minds.

Letitia spent her summers in working about the house, weeding the flower beds, and in going over the hedge, when her work was done, to pick strawberries, blackberries and whortleberries, and in the short summer evenings used to sing and dance, and play till bed-time. And once Letitia robbed a bird's nest, but she was told it was so wrong, she never did so again. And in the fall she used to ramble in the woods during leisure hours, to pick up chestnuts and walnuts, and in winter her time was employed in knitting, spinning, and sliding on the ice—so much of a boy girl was she, that she used to try to make sleds to slide on—and trying to see how nice she could put up the kitchen when the family were out visiting.

Letitia never liked to work very hard, and when she had to work harder than she felt disposed, she would cry, and make such a fuss, that they would send her to bed, or somewhere else, to get rid of her noise. Letitia was very fond of making bouquets of the humble, modest blue violets in spring.

And now I must bring my story to a close, and the sequel is, that we must never despise the day of small things. And to show that the poorest little ragged boy may become an ambassador for Christ, and the pensive little maiden a mother in Israel. The first religious desire of Letitia was to be a good girl; and from being one of the most abject and despised, she became one of the most caressed and admired among her associates. And the last time I heard from her she was like a tree planted in the house of my God, towering like some of the tall cedars of Lebanon, considering all things as loss compared to the excellency of Jesus Christ—soaring aloft, as it were, on eagles' wings, amid the stars, to a city out of sight, whose builder and whose maker is God, leaving the world, with its pomps and vanities, beneath. Thus showing that the Lord He is God, for He setteth up one and putteth down another, and taketh the beggar from the dunghill, and setteth him among the princes.

The "Anglo-African" has again visited us. We are happy to see it; it is an old friend of ours. We greet it to our sanctum, and wish it a long life. God bless the Hamiltons; they are in good work. Success attend them.

THOUGHTS AND LINES
ON THE DEATH OF LITTLE ELLA MINOR,
OF LOUISVILLE, KY.

BY J. M. BROWN.

DEAR CHILDREN.—I have a sad story to tell you. Way-out-West, in the City of Louisville, lived two friends of ours, Mr. and Mrs. Lawrence Minor, who had two dear little children, one of which they called Ella. She was a sweet child, had a disposition akin to angelic, the light of her parents household, sweet little cherub, the angel of her home. Just as this dear little Ella began to bloom into proportion, just as she began to pass from baby-hood, just as she began to have the ability to run and meet her papa, as he returned from the toils of the day, a cruel little monster threw a stone (as we are informed,) against her dear little head, which caused her death. I called this boy a *little monster*, because he had no business throwing stones, especially when there is so much probability of doing others injury. Poor little Ella, had to leave, dear children, her good parents, to join the angelic host of the better land. She is in heaven, she is amongst the blessed, she has found a

better friend in the region of the blessed.

No doubt but her parents grieve for her. Wish her back, wish that they could once more caress her. No, no dear children, however much they may wish her return to their embrace, this privilege is forever denied them. They can go to her, but she cannot come to them. She has found a better home, a sinless parent. A home in heaven, yes dearest little cherub,—

Thou art gone dearest little Ella,
From the friends that loved the well,
Thou hast left us here in sorrow,
In a brighter home to dwell;
Thou art happy dearest Ella,
Happy in thy home above,
And we know thou art an angel,
In that world where all is love.

Yet we miss thee, dearest Ella,
Miss thee mornin', noon, and night;
For gentle smiles, dear Ella,
Ever made thy home look bright;
But 'twere sin to wish the back,
To this world of grief and pain;
For well we know that our loss
Dearest Ella, is thy gain.

But, methinks I see thee, dearest,
See thy angel face once more,
Shining through the clouds that gather,
Like a pall around our door.
And thou seem'st to speak, dear Ella,
Bidding us to weep no more,
For we soon shall be united,
On a brighter, happier shore.

And, children, where Ella has gone, you may go, if you be but good children.

EXECUTIVE EDITOR'S REPOSITORY.

**THE BRITISH METHODIST EPISCOPAL CHURCH IN CANADA,
AND THEIR EPISCOPATE.**

This branch of the Christian Church, an off-shoot from our Church in the British Provinces, is just now suffering from intestine

broils. The cause of this state of things grows out of the fact, that when the British M. E. Church, organized in 1856, in Chatham, Canada West, they according to the instruction of the General Conference, of the A. M. E. Church in the words following:

Certain resolutions were presented to the

General Conference by Rev. Wm. H. Jones, as follows:

"Whereas. The General Conference has set off the Canada District, to become a separate body from the A. M. E. Church in the United States. And whereas, The people, and we, their representatives in this General Conference, have the most implicit confidence in the Rev. Willis Nazrey, therefore

"Resolved. That we hereby most respectfully request and petition this General Conference to allow or grant the Rev. Willis Nazrey, if it be his pleasure to withdraw from this branch of the Church to superintend the Church in Canada." Signed—William H. Jones, H. J. Young, George W. Brodie, and Robert Jones, Representatives of Canada Conference.

These resolutions were not adopted, but the following substitute offered by Rev. M. M. Clark, was:

And as an amendment to the substitute, the Rev. M. M. Clark moved the following:

Whereas, This General Conference does not feel authorized to give one of its Bishops to that portion of the connexion unsolicited, therefore.

"Resolved. That when we shall be solicited for one, (if before our next General Conference) all our Bishops shall meet, with three elders selected by them, and decide which of the Bishops shall serve in Canada, in accordance with the wishes of the Canadian Church." Agreed to.

The brethren of Canada supposed that they had in the person of Bishop Nazrey, a Bishop, as the following action will show.

2d. Oct. 3d, 1856, in convention assembled Rev. G. W. Brodie offered the following preamble and resolutions:

Whereas, We have, by unanimous vote elected to the office of Bishop, the Rev. Willis Nazrey, one of the Bishops of the A. M. E. Church in the United States, to preside over the new organization in Canada, known as the British M. E. Church in Canada: therefore—

Resolved, That, in view of the same, we most earnestly solicit the Bench of Bishops and brethren whom they may select to sit in council with them, to grant us our request. Carried.

We then have the report of the Bishops and elders, appointed by the General Conference of the A. M. Church, as described by the said Conference in preamble and resolutions, which says:

Whereas, This General Conference does not

feel authorized to give one of its Bishops to that portion of the connexion unsolicited: therefore

Resolved, That when we shall be solicited for one, (if before next General Conference) all our Bishops shall meet, with three elders selected by them, and decide which of the Bishops shall serve in Canada, in accordance with the wishes of the Canadian Church.

We say, in obedience to the above resolution and decree of the General Conference, and the resolution of the B. M. E. Church, passed by a unanimous vote, on Tuesday morning, the 3d of October, 1856, we, the undersigned, met in the Church at Chatham, and having duly considered, came to the conclusion to decide that the Rev. Willis Nazrey, one of the Bishops of the A. M. E. Church, shall serve Canada, in accordance with the wishes of the Canadian Church.

But when we met in General Conference at Pittsburgh, Pa. in 1861, he offered his resignation from the B. M. E. Church, in the following words, viz;

Pittsburgh, May 21st, 1860.
To all whom it may concern.—

This is to certify that I do hereby resign my official relation as General Superintendent of the B. M. E. Church in Canada West.

The above resignation is to take effect on and after the rise of the General Conference of the B. M. E. Church, which will sit in Toronto, Canada West, on the first Monday in September, 1860. WILLIS NAZREY.

We left the General Conference, anticipating no further difficulty on the subject, but when the B. M. E. General Conference met, report says, that they refused to accept of his resignation, but allowed him to come in the States and perform his Episcopal work, until the next General Conference of the A. M. E. Church in 1864. They also elected the Rev.

Sam'l. Brown, the *Assistant General Superintendent*. This circumstance brought about an unpleasant state of things amongst the brethren, and Revs. A. R. Green, and Charles Pierce, protested against the course pursued at the General Conference, and said, because of the course pursued in electing the Rev. Sam'l Brown, Assistant Bishop, while he was yet a *local preacher*, and then they did not

ordain him Assistant Bishop, *that they had no Bishop*, since Bishop Nazrey had gone to the States. Besides the election, they argue, without ordination, does one of two things, it destroys the Episcopacy, or it alters a fundamental principle of their Church, viz: That the General Conference shall have no power to do away with the Episcopacy. These brethren so said, and for which they were suspended from the ministry, by Rev. Wm. H. Jones and others. *These brethren paid no attention to their suspension*, because, say they, "when our Church was without a head it ceased to exist as a legal body, and no illegal body had any such power to their suspension, we set at nought." They in view of this state of things called a convention, "extended an invitation to all who were members of the B. M. E. Church, where it exists, and were in favor of re-establishing and re-organizing said Church, on the Episcopal form, according to the B. M. E. Church discipline, to meet in Windsor, Canada West, on the 18th of July last, and to this call 12 responded," viz: Revs. C. H. Pearce, Geo. W. Brodie, Edmund Duncan, Hazel Cummings, Fleming Dowery, Daniel Turner, E. Brooks, A. R. Green, S. B. Williams, Sam'l Venable, Jno. Scotteln, H. J. Young, and Visitors, Rt. Rev. Wm. Paul Quinn, Revs. John A. Warren, Wm. Webb, Geo. W. Lawrence, and H. B. Gordon, of the A. M. E. Church, and Rev. J. B. Cox, of Zion Wesleyan Church. More present at this convention and re-organization by 6, than was at the organization of the A. M. E. Church. This certainly is ominous and we hope of good. These brethren stood upon a point, a point of vast importance to them, to the community in which they will mingle, and to the cause of God.

They are all men of character. The Rev. A. R. Green is known in the A. M. E. Church, and when with it, was well known to be one of her strongest, most pious and most intelligent ministers. He has not been regarded by us as a rash man, and hence the respect which we give to the move, at the head of which he is. The convention elected Rev. C. H. Pearce of Chatham, Chairman, and Revs. Geo. W. Brodie, and S. B. Williams, Secretaries. The Convention seemed indisposed to push matters until they had first consulted

Bishop Nazrey. They addressed him a note, he being in Windsor, asking him "to strive and harmonize the Church."

THE NOTE

Windsor, July 21st, 1861.

Rt. Rev. Willis Nazrey:

Greeting:—We take great pleasure in cordially inviting you to be present at the Convention of the B. M. E. Church, to morrow, (Monday the 22d.) at the hour of 9 o'clock, in the Colored Baptist Church in this town.

C. H. PEARCE, Chairman.
G. W. BRODIE, Secretary.

THE ANSWER

Detroit, Mich., July 22d, 1861.

To Rev. C. H. Pearce, and G. W. Brodie.

Sirs:—I acknowledge the receipt of your note of the 21st, to which I reply, that it is not my custom to meet in *unlawful Assemblies*, or to *encourage them in any manner whatever*. I did not know that the B. M. E. Church had a Convention, nor for what purpose it was called. Please receive this from *your old friend*.

WILLIS NAZREY.

This, naturally, closed all correspondence. They then read a Report on Episcopacy, and "a Declaration of Sentiment," which are too long for an insertion, the next step was an election of a Bishop, which resulted in the choice of Rev. A. R. Green, who was ordained to that office July 22, 1861, at Windsor, C. West, by five Elders, as her discipline of the B. M. E. Church, viz: Revs. H. J. Young, Charles H. Pearce, John Cox, assisted by Revs. John A. Warren and Wm. Webb of the A. M. E. Church. The Ordination Sermon was preached by Rev. H. I. Young, from 1st Timothy, 3d chap, 1st verse. These brethren now claim that Rev. A. R. Green, is the first and only Bishop of the B. M. E. Church. We can only say, if it be of God, it will stand, if not, the contrary.

Their first Conference convened Thursday, Oct. 20th, 1861, in the town of Chatham, C. West. This is an abstract of their proceedings.

CONFERENCE—MISSIONARY MEETING.

The first Conference of the B. M. E. Church (recently established) in the First Baptist Church, King Street, on Thursday the 20th

inst., at 9 a. m. The deliberations were presided over by Bishop A. R. Green the first and only ordained Bishop in the Canadas.

The following Clergymen, present members of the body, on the occasion were: Reverends C. H. Pearce, G. H. Brodie, Edmund Brooks, G. W. Freeland, L. F. Dowery, Daniel Robinson, Daniel Turner, Samuel B. Williams, John A. Warren, of the A. M. E. Church, United States. Ministers of other denominations were also in attendance.

This body is termed "Secession," having drawn out from the B. M. E. Church under Bishop Willis Nazery, who is an A. M. E. Church-man in the American Connection, but was elected by the Conference held in Chat-ham, in 1856, by the permission of the denomina-tion in the States, to act in Canada, until 1860, at which time his services were required at home by the Pittsburg Conference, and, as he was demanded, resigned all official stand-ing in the Canadas, and received an appoint-ment to a field of labor in the Eastern States, by the senior Bishop there. But it appears that on his return to Conada, and at the To-ron-to Conference, after the time of which his resignation was to take effect, he suffered himself to be what that body termed re-elect-ed as Bishop. Reverends Green, Pearce, Bro-die, and others, feeling that they were with-out an Episcopal head, and, according to the rules of their body, without a legal Church, drew out from Nazrey and Jones.

These reformers of abuses very recently held a Convention at Windsor, and A. R. Green was according to the discipline ordained, and the ceremony endorsed by the Right Rev. Paul Quinn, as the first and only legally ordained Bishops of the C. M. E. Church in Canada.

We give the facts fully, as given to us, that the public may thoroughly comprehend the origin of this new organization.

The Conference met as above stated, and was largely attended throughout the different sittings.

The recent church difficulties were ably discussed, and an abundance of documentary evidence produced and read from various parts of Canada and the States, to the en-lightenment of those assembled. There was nothing boisterous in the proceedings, but a peaceful, honest and Christian course, was the admonition of the Bishop, and was cordially responded to by the ministers present.

We have seldom seen a deliberative body assembled, where the views expressed were more harmoniously received, and where more apparent application prevailed. Vice, intem-perance, ignorance, and degradation, arising therefrom, were subject of grave considera-tion by the members; and education, mo-rality, and an educated ministry, were some

of the leading questions advocated, and with an ability and fervency highly to be praised. To say the least, this new organization has inaugurated a new order of things. Service was held each evening in the Church, and the Town Hall was obtained for Sabbath service, to give more space to the very large number that were present. The Bishop preached an excellent sermon, after which four Deacons were ordained. Rev. J. A. Warren spoke in the afternoon to an audience which filled the house to its utmost capacity. After the sermon one Elder was ordained. The Conference proceedings closed by the holding of a Mis-sionary Meeting on Monday evening, the 30th inst., in the Hall, the house being again crowded. On the stand we noticed the Bishop, Revs. C. H. Bishop, who took the Chair, H. L. Simpson, H. Safford, J. A. Warren, J. Hansbrow, Geo. W. Brodie, Samuel Williams, Daniel Turner, and T. Jones.

The time allowed each speaker was ten minutes, and eloquently touching were the appeals of the different speakers on behalf of the poor the distressed, and oppressed, for the want of a more widely spread circulation of the Bible and its doctrine. Canada was reverted to with glorious anticipations of the happy future, but not without the allowance to other countries, that many of her sons and daughters in the rural districts, not readily accessible to towns and cities, are sufferingly in need of the Bible. Hayti and other foreign climes were scouted, and the sons and daugh-ters of Victoria, and her noble forests, were marked out as a field of usefulness. When the speakers on the stand were through, the Rev. H. H. Hawkins arose from the audience, and, as a Missionary in this country, for the twenty-sixth year, gave full scope to his feelings upon the Mission subject.

We were glad to attend this, our first Mis-sionary meeting among the colored people of Canada. It speaks volumes. The choir dis-cussed some select anthems, Mrs. Shadd presid-ing at the melodeon. The proceedings of the evening were unmarred, until rum and worthlessness made its appearance in the per-sons of four young men or lads, (white,) and one colored. But beef's blood on some per-sons has a brutalizing effect. After the refreshments were dispensed with, a vote of thanks was given to the Baptist Church members for their kindness to the Conference members. The National Anthem being sung, all went quietly to their homes.

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Israel Church, Washington, D. C., is press-ing upon the attention of sinners the im-portance of salvation. God is blessing their efforts.

NOT TO BE CIRCULATED



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